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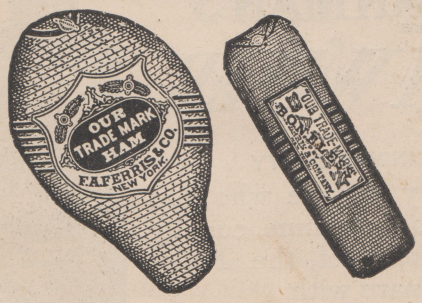

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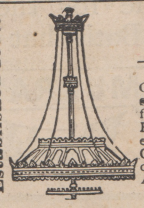

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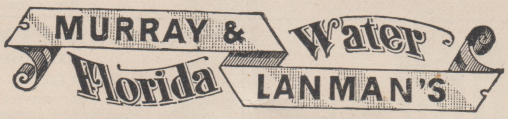

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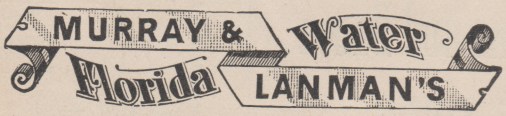

WOMAN'S WORK FOR WOMAN.

VOL. VII. SEPTEMBER, 1892. No. 9.

JUNE was a month of prevailing sickness at several points in our missions. In Tokyo, two-thirds of the foreigners and many Japanese were prostrated. In Persia and southern Russia, cholera was rife and its advance toward our stations was feared. Mr. Potter's little daughter was suffering from typhoid fever at Teheran, where her parents and Dr. Mary Smith were watching over her at last accounts.

THE most encouraging feature of the year, reported from Japan, is the fact that, at places in the earthquake district, an evangelist may now have an audience of from 50 to 200 at any time, where, before the earthquake, to hold a public Christian meeting would have endangered one's life.

MR. ALEXANDER reports the destruction by fire of a mission school building at Katra, Allahabad, on the evening of May 22, the work of an incendiary. He was obliged to rent a house at a cost of Rs. 35 per month, upon re-opening July 1.

MRS. R. G. WILDER, accompanied by her daughter, has gone to England on a six months' leave of absence from South India, on account of the illness of her son, Mr. Robert Wilder, who has been engaged in addressing students of British universities on the subject of missions.

AT Itaqui, in Parana Province, Brazil, the believers have built a neat little church with polished seats and pulpit in beautiful native wood. An active German woman stirs them up to good works. She told the women they ought always to have an offering ready when the minister came. They said they were too poor. She told them to raise chickens and pigs; and they followed her advice. The first offering for foreign missions was taken in that church last winter and amounted to 60 milreis, or $30.

FLASH-LIGHTS disclosing our Dr. Mary Brown up at Wei Hein, China: No. 1, she is riding in a sedan chair till after dark, through bitter cold; No. 2, she is ushered into a room packed with people — no fire, and she warms her numb fingers by a torchlight before going to her patient; No. 3, she is sleeping at night on a *kang with the patient* and three other Chinese women.

MR. CHALFANT preaches in twenty villages within four miles of Ichowfu, China. There are churches at eight out-stations and the membership is above 180.

LAST January, the rent of a house at Tong Dzing, 127 miles south of Nanking, was offered to our missionaries by the Chief Magistrate of the place, who was, however, on account of that act, persecuted and compelled to resign his office. But in May following our brethren Drummond and Houston met with a good reception at this same Tong Dzing. It has a population of only 700, but 93 villages do their marketing here and are under its local magistrate. There are six Christians in all that region.

THE band of eight missionaries from among our Presbyterian brethren in the South, who are about to enter Korea, will be accompanied, as Dr. Rankin tells us, by Mrs. Ye, wife of the Hon. Ye Cha Yun, Korean minister to our country. She was lately received into the Church in Washington, D. C., on confession of her faith.

OUR Korea Mission has appealed to the Church of Christ in Japan to send them a Japanese evangelist to preach among people of that race.

PROF. HULBERT, of the Royal College at Seoul, has published a "Political Geography" in Korean, this year.

THE first evangelical missionaries to Fusan, Korea, were Chinese Christians sent and supported by their countrymen. Though no longer there, Mr. Baird says

he often hears of these two men and their wives, and, he adds, "Here, at least, China has already had her missionaries to the heathen."

"I LIKE Japanese food and don't mind sitting on the floor and don't catch cold in a draft, so I seem to have been created with a view to Japanese visiting," writes one of our adaptable missionary ladies.

ONE of our young ladies in India wrote to her friends: "It took almost a year to become accustomed to having people laugh at my language mistakes. They were very good and kind, but once they did look horrified when they heard a 'boiled blind man' ordered for breakfast instead of boiled eggs. Those were dark days. I don't believe it will be possible to feel so helpless again."

A MISSIONARY says: "I have often thought that most of the letters from the churches and Boards have done our work more harm than good in making us eager to do some great thing that would show and encourage them, tempting us to forget that we can go no faster than the Lord leads."

THE report of commencement at the Saltillo school, Mexico, was six months old when it reached us, therefore we shall content ourselves with saying that the girls looked nice and neat in dresses that cost not more than eighteen cents a yard and their numbers keep up to nearly forty.

GIRLS at the Canton Seminary wrote: "Though each of us had a thousand mouths to speak, we could not tell of all the good we have received here at the school." There were 142 in all departments last year. Their missionary society contributed over $30. Thirteen united with the Church, making 168 since that useful school was opened in 1872.

A MISSIONARY, who has laid no common offering upon the altar, writes from her remote station on Ruk, one of the Micronesian Islands: "We read in our new papers (some of them a year old) of growing enthusiasm in missionary work. Dear friends, is it too much to ask that we, away out here on the edge, should have some more substantial evidence of this interest than the thrills which come over us as we read of the conventions, and rallies, and volunteer movements? We long for workers,—live men and women, filled with zeal and wisdom, and with the Holy Spirit. We'll not plead our loneliness or rustiness, our weakness, physical and otherwise, but the work. Do some of you come over and help. It is God's work, not ours, and you at home ought to know that it is suffering for lack of workers." Some of our own missionaries "away out on the edge" are making the same appeal: "It is God's work, not ours."

THE Chinese pastor at Sam Kong used a proverb one day very much like ours. Was it the translation of a phrase learned in America? He said, that, explain as much as he would to the women, either it was not understood, or, "it went in at the right ear and out at the left."

THE room of a Japanese teacher in one of our schools, was entered by a burglar and "even my *geta* and perfume water was stolen," in all, a loss amounting to 150 *yen*; no small trial to a young woman earning about ten *yen* a month, but she was comforting herself with God's promise: "If we ask anything in his name, he will give us the things which we ask" and with the thought "God will teach me some lessons by this matter."

THE recent death of good King Eyo, at Old Calabar, W. Africa, is an event by which to mark progress. It was proclaimed by the firing of a salute and flags at half-mast, amid a vast assembly of mourners and with the town in perfect quiet. Years ago, hundreds of slaves would have been murdered to keep the king company in the other world.

THE Sixteenth Annual Report of the Presbyterian women of Canada (West) shows an income for the year of $37,661, an increase of $8,000 during the last three years. Their medical missionaries have increased from two to five in the same period and their Hospital at Indore, Central India, which was then in process of erection, last year accommodated 171 in-patients and 18,884 out-patients.

A METHODIST missionary, Dr. Mansell, has made the interesting statement that the last annual procession of Sunday-school boys paraded the streets of Lucknow, fourteen hundred strong, with banners and music. At the head of it were five elephants and three camels bearing the first prize boys, who, in order to obtain that rank, had been obliged to master all the golden texts and memory verses for a year.

OUR MISSIONARIES IN JAPAN,

AND POST OFFICE ADDRESSES.

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Mrs. James C. Hepburn,	"
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Miss Gertrude S. Bigelow,	"
Mrs. G. W. Fulton,	Fukui.
Mrs. J. M. Leonard,	Toyama.

In this country: Mrs. B. C. Haworth, Chicago, Ill.; Miss Hesser, about returning to Kanazawa; Miss Elizabeth Milliken, Titusville, N. J.; Mrs. True, about returning to Tokyo; Miss A. B. West, Carlisle, Pa.

A REQUISITE FOR MISSIONARY LIFE IN JAPAN—ADAPTABILITY.

[From a letter to the Committee on Candidates.]

I THINK so often of that young woman who is preparing, somewhere in America, to come to Japan within the next year, and I find myself longing to place the mission field so vividly before her eyes that she may know what it means to be a missionary in a foreign field—Japan especially—before she decides to come. But such a task is hopeless. It is impossible to give one, while at home, any adequate idea of what she is actually to meet over here. I was wonderfully conceited when I left America, in regard to my knowledge of Japan. I had read everything I could find and had received letters from persons here, and I started, as I felt, prepared for any kind of trial. My first great disappointment was in the disappointments themselves. The trials of which I dreamed while still in America, were rarely to be met, but, in their stead, a thousand others from undreamed-of sources. For my own part, now, I would not that it had been otherwise. The experiences of the past two years have been in themselves a liberal education. Besides that, I love my work really, and pray God that I may be spared to continue it indefinitely.

But when I think of the missionaries who are not able to remain long on the field, because they cannot pass unscathed through the crucible, mental, moral and physical, which every missionary must pass through, I feel like saying to one who is thinking about becoming a missionary, be sure, doubly sure and triply, that God, not misdirected enthusiasm or sentimentality, has called you into this work.

American enthusiasm is a fine thing, but when one attempts to use it as a battering-ram against the ancient walls of paganism, he will find his efforts worse than useless. It is only the constant dropping of the Water of Life that can wear such rocks away. As for the sentimentality which distance may lend to such work, it will wear off, all too soon.

Though a missionary have all knowledge and all faith and even great love, if he does not have the POWER OF ADAPTING HIMSELF (or herself) to the peculiarities of strange surroundings, he can do little in such work as this. Pet theories of education or other forms of work, brought with the missionary; in fact almost all preconceived ideas of the methods of work here, will have to be sacrificed, and if the ability to form new ones from the ashes of the old be wanting, great is the want indeed. I write you this way, my dear Mrs. ———, that I may urge you not to choose some one, however great the need, too hastily, and yet, the only sure test of a missionary's adaptability is the field test, after all. I do not know whether it is so true in all mission fields or not, but in Japan one's nerves are kept in a constant tension—the unexpected and startling is forever happening in every department of life. When one is adapted here, there are many, many joys amid all the trials. But, enough; I have been strongly led to write you this letter, and I trust it will not be a discouragement to any one well qualified and earnestly desiring to work for the Master in this Empire.

A Missionary in Japan.

JAPAN NOT YET A CHRISTIAN EMPIRE.

THERE seems to be an impression among some good people in America that Japan is almost a Christian nation and that there is no more need to send missionaries there. Now, while I know that statistics are dry reading, I must give a few to show how far wrong these dear friends are and how much there is still to be done to evangelize Japan.

The Japanese claim 40,000,000 inhabitants for their islands. Missionary reports for '91 state that there are only 33,390 adult Protestant Christians, 3,718 having been added during that year. There is in Japan one missionary to every 65,000 Japanese. Kanazawa, a city on the West Coast, has 100,000 inhabitants, 300 heathen temples and more than ten times that number of priests. Takaoka, thirty miles north-east, has 30,000 people and is a city filled with temples and priests, a perfect hotbed of heathenism. Toyama, sixty miles north, has 50,000. South from Kanazawa is Daishoji, 25,000, and Fukui, 35,000. This whole region is a stronghold of Buddhism. Kanazawa has two churches, five preaching places, eight Sunday-schools, three Christian schools. Toyama has one church, so has Daishoji; in the other places mentioned, evangelists are doing good work and missionaries go as often as they can to preach.

My heart has been greatly stirred by the news which recent letters from Kanazawa have brought me. Persecution and suffering for Christ's sake is the present lot of some of our dear Japanese friends. An outbreak against Christianity occurred last May in Kanazawa. A course of lectures on Christianity was given by Methodist missionaries who had met there for a District Meeting. The first session was on Sunday and passed off quietly, but on the second day, as one of the Japanese pastors was speaking, some fifty young men from the Higher Middle School rose up and stamped their feet and rushed upon the speaker, who was compelled to end his lecture. One of the foreign gentlemen followed in an address and was not disturbed; but, after he closed, the infuriated boys again rushed at the Japanese pastor and would have beaten him had not others stood close around him until the police came, who, though they found no fault with him, advised him to leave the city, which he did late that night.

The Christians at Daishoji, too, are undergoing severe persecution. They bought a lot and began building a church. A Buddhist priest stirred up the people, and men, women and children set out to hinder the erection. The workmen, one by one, lost courage and left until, finally, only the head carpenter and his two sons were left; they worked on awhile longer when they, too, deserted. By latest advices, the foundation stones were being carried away.

The Christians sent one of their number to Kanazawa to consult with the missionaries what to do. Their little band is very brave and hopeful through it all, and determined that the church now *must* go up, to show that they are in earnest and that the Lord is with them. Three of their leading men who are in government employ have been threatened with loss of their offices. The farmers in large numbers, led by the priests, have come to the homes of the Christians with threats, sometimes carrying clubs and other weapons, and have endeavored to destroy their houses. It is not considered safe for the Christians at Daishoji to go out on the streets at present, as the priests have secured all their names and posted them up on a conspicuous place on the principal street, giving to the lawless a right to persecute them.

Still, the missionaries are hopeful and think that, if matters threaten to go too far, government will interfere to protect the Christians.

But what does all this mean? It means that the gospel of Christ is stirring the hearts of the people of that region and calling many to follow Him and that Satan is not driven out without a struggle. When the Master was on earth He cast out Satan, who often threw the poor victim down and tore him, but could not hurt him; and so, to-day, this sore trial comes to these babes in Christ, but it cannot hurt them, for the power of God will be manifest. The Master says to us: "Let these things sink into your hearts." We need to pray much for these dear suffering brothers and sisters that they may stand fast in the faith and we need also to send more workers into these dark places, men and women

trained and filled with the spirit of Christ.

We have at present a class of ten earnest, consecrated, Christian young women under special training, in our Kanazawa school, to be Bible teachers. They will graduate next February and be ready to go out into the villages and cities round about us, if we have the means to send them. Three of last year's class have been working as Bible readers in Fukui and Toyama and have done good work.

It has been almost impossible for us to get workers from so far away as Tokyo and other places where schools have been longer established, and when we did get them, at high salaries, it was a constant question how to keep them contented. Life in the Interior seems hard to them and isolated, and the difficulties are sometimes such as to discourage even the bravest, and we cannot blame these young men and women if they long to be near their friends and work where the prospects are brighter. The only solution of the problem to us has been to train our own workers for the Interior. Hundreds of villages and towns on this West Coast have not yet heard the gospel, and these thousands — yes, millions — of immortal souls love darkness rather than light. The Master's command is "Go ye" and "Lo, I am with you." Superstition and idolatry is strongest among the women, and if we can bring them into the light of the gospel, heathen temples will soon go to decay.

A little over a year ago, one of our girls told me of a friend whom she wished very much to bring to our school. When told to bring her to visit the school, she said that she was not then at home but had gone to visit a shrine, sixty miles from Kanazawa, and had taken her blind mother there to be healed. They stayed several weeks, made offerings to the gods and prayed; but the poor, blind eyes were never opened. When they returned, the daughter entered our school and became an earnest student of the Word. It was pitiful to see how eagerly she read about Jesus healing the blind. Mother and daughter both are now earnest seekers after the Truth. One of the teachers goes regularly to instruct the mother and we hope her spiritual eyes may soon be opened to see Jesus as her Saviour. My dear Christian sisters, will you not, "In His Name," who has done so much for you, help us that we may be able to send out, not tens, but hundreds of trained Christian women to tell these poor, degraded ones of Him who is able to save them to the uttermost?

Mary K. Hesser.

A CHURCH HOME IN JAPAN AND THREE OF ITS MEMBERS.

It was a beautiful morning in the autumn of the year; study hour had just come around, and, as I crossed the hallway in going to my room, I saw at one end of it three young women talking earnestly together. The faces, somewhat flushed, partly with heat and partly from the interest of the hour, were bright, winning and true, and I recognized them as belonging to Japanese friends who had been for some time studying, with the view of entering a class for training Bible women at Kokura, on Kiushiu.

As I advanced to give them greeting, they told me they were only waiting for the *sensei* (teacher), who at that moment appeared, and they passed into a room near by, to take the examinations required in order to enter the class.

These young women were members of a small church in Osaka where I had been meeting them at the services. We were accustomed to gather some little time before the appointed hour, to practice hymns, guided by the organ, for our congregation was not musical and we were apt to finish our songs of praise in several different keys, a circumstance not very distressing to the majority, however.

The church building was small and had at one time been a dwelling house. The membership was not large nor very well-to-do, but was making an effort toward becoming entirely self-supporting. The congregation gathered from widely separated quarters, the people walking distances that would put most of us Americans to shame.

The floor was covered with heavy, coarse, but neat matting; the wooden benches were unpainted and thinly cushioned; the walls and ceiling were covered with pretty white paper, flecked with silver, which gave a cheerful, bright look to the Japanese room, which is inclined to be dark. In one of the corners stood the organ and we were very grateful for every inch of it, excepting the two keys

that could not be induced to sound and which have not, to this day, been brought to order.* At the end of the room toward which the congregation faced, hung the Lord's Prayer, in characters large enough to be read from any of the seats. It had been written by the father of one of the three young women we have mentioned and was a gift from him. He had been a physician and a devoted Christian man, but died some years since, strong in the faith.

For the evening services, we had a rather dim light from small oil lamps in brackets at the sides of the room and a swinging lamp near the desk. On the right wall of the church were arranged, side by side, little wooden tablets upon each of which was the name of a member. We had no stove, even in the winter weather, but hovered over *hibachi* (braziers filled with charcoal) during service. Some of the women brought round, perforated tin affairs in which was charcoal and, with these, alternately warmed their hands and feet.

* It is well to understand as much as possible about organs before going to the mission field.

It was in this humble church home I have described, that these earnest women had for several years been learning the truths of the Bible.

One of the three had grown up in a Christian home, another had persevered in her Christian faith through bitter opposition of family and friends until she had seen their wrath give way to peace, and the third stood alone in a family apparently indifferent.

A few days later, the missionary teacher told me that all three were to join her class and would soon go "down the country" where it was to be convened. And so the church people had a farewell meeting, and this means that on a certain day we all went to a pretty tea-house on the edge of the town, where we had refreshments and chatted together, admired the garden and regretted that we were to lose our friends but rejoiced that they were to prepare for such a blessed work.

Before separating, prayer was offered for the work in which each heart was interested and for those who were about to go from us, and then we parted with an hymn. *Helen Stoddard Loveland.*

WITHIN OUR JAPAN MISSIONS.

STATIONS.—The oldest, Yokohama, Tokyo and Kanazawa, have been opened, respectively, 33, 23 and 13 years. The newest station, Toyama, was occupied December, 1891, when Mr. Leonard and his wife met a kind reception from the fifteen Christians of the town. There are two preaching places, seven services a week. The only station not found on the accompanying map is Fukui, which should be located about thirty miles south-west from Kanazawa. It was opened in April, 1891, and a little church gathered of believers who had formerly lived elsewhere. The first Fukui person to be baptized was the wife of an official. Yamaguchi was also occupied in 1891. There were additions to the church nearly every month last year. Among the converts was a Buddhist priest of high rank. Writing of the way this man was led to Christ, Mr. Ayres says:

"I never spent a more interesting hour than in listening to this first conversation of this man and Rev. Hattori; the tact that the pastor displayed was a study; the gradual dissolution of the refuge of lies before the truth was like some elaborate structure of sun-dried bricks melting away into an overflowing torrent. I felt when I started home as if I had been on holy ground, having witnessed the birth of a soul into the kingdom. The wonder-working Jehovah, the God of the patriarchs and the prophets, had come down. I had seen Buddhism overthrown, only in miniature, it is true, but I felt as sure of its ultimate destruction then (and the impression does not fade) as though it were an accomplished fact.

WOMAN'S WORK FOR WOMAN.—Three places, although not stations, are held as centres of evangelical influence, chiefly or wholly, by our brave young ladies. Turning their backs upon the society and reasonable comforts of a missionary circle, they live distant from any station, in Japanese houses with their women and girls, eating their food and entering into their lives as fully and sympathizingly as possible. These places are Sapporo, in the Hakkaido, the northern island of the empire, where Miss Smith has sixty pupils and superintends, besides, three Sunday-schools; Kokura, on the southernmost island, where Miss Garvin has her training class; Takata (not shown on the map) north-west of Tokyo, where Miss Milliken and other ladies have kept a school and gospel work going for five years.

The boarding schools for girls are at Kanazawa, Yamaguchi, Osaka which has

MAP OF JAPAN

Showing the work of the United Church of Christ.

Names of places where there are organized Churches are underlined.

In all other places shown on this map, work is in progress but no Churches have yet been organized.

December, 1888.

Eng,d by American Bank Note Co. New York

had a good year, Sapporo, Takata and Tokyo. The latter, known as the Joshi Gakuin, held its annual commencement exercises on July 1. Diplomas were presented to five graduates. There were 130 pupils, of whom more than half were above the preparatory department. All our teachers in Japan are active in Sunday-schools, which include 2,000 children. Direction of day schools, prayer-meetings, women's classes in the Bible and sometimes in singing and sewing, absorb much of our missionaries' time. "Woman's work in Japan," writes Mr. Alexander from Osaka, "is becoming immensely important. If we had five or six competent ladies here, ready for work, they would all find more than they could do. We need *them* far more, just now, than men."

Two young ladies expect to join the West Japan Mission this fall.

STATISTICS.—The "Church of Christ in Japan" represents the allied missions of six Presbyterian and Reformed Churches. Of the following summary, about half the numbers represent the missions of our own Church.

The Church of Christ in Japan numbers:

Outstations	91
Churches	73
Communicants . . .	11,327
Added in 1891 . . .	844
Japanese ministers .	46
Contributions . . .	$11,972.42

The entire history of our missions is included within the experience of the venerable pioneer, Dr. Hepburn, who last autumn resigned the Presidency of the Meiji Gakuin at Tokyo. The Rev. K. Ibuka was inaugurated his successor in the presence of Synod.

A PATH FOR WOMAN'S WORK INTO THE HEART OF JAPAN.

EVERY careful observer of Japanese affairs will be ready to admit that Christian schools have been among the most prominent and powerful factors employed in the wonderful work which the Lord is doing in that land. By means of schools for the young, access has been gained for the missionary to many parts of Japan. In the providence of God many very young persons have in this way been brought into prominence as teachers not only in schools, but also in the infant Church and, by them, parents and grandparents have been led to accept the truth. We know that it is sometimes the privilege of children in Christian lands to lead their parents to Christ, but when such adults are thus influenced they come into fellowship with those who are more mature in the Christian life and who are, by reason of experience and knowlege of God's word, fitted to be pastors and teachers. *Not so in Japan.* It is not unusual to see a young man, who has been a Christian but a short time, in the position of religious teacher in a city or town where there are no other believers, but where he is called to preach and to *live* the *Yasu kyo* (Jesus doctrine) among the sharpest critics and the most wily tempters. It is not an uncommon experience for Japanese young girls, when they return to their homes after graduating in some Christian school, or during a vacation, to be urged to tell what they have learned of the *Shin kyo* (new doctrine), and thus to find themselves before an audience of men and women with gray hairs, not only to tell a simple story of individual experience, but to set forth the vital truths of the Gospel. The fact that the people are often willing to hear from these who are so young in years and whose knowledge is so limited, and that the young people themselves are so filled with a desire to publish the good tidings, is certainly most cheering. But, while this is true, does not a statement of these facts open up to us a phase of possible work in Japan and an opportunity for an advance movement which we are quite able to undertake?

Hitherto, missionaries have, with but few exceptions, remained at the open ports or in Tōkyō and Osaka, where there are Foreign Concessions, *i.e.*, certain districts where foreigners may reside without passports. In those centres, Christian schools have been opened and have reached a stage of advancement which promises continued and increasing usefulness. Many pupils in these schools are earnest Christians and surprisingly efficient for persons so young and inexperienced. But when they leave school they do not go into Christian communities where on every side the helping hand is extended. On the contrary, they find themselves in circumstances which are disheartening and which make active

work for Christ seem, in many cases, almost impossible, so that it is not surprising, to those who know the conditions, that from the Christian pupils who have gone out from the schools there is one continuous request for further help from their teachers. They are anxious to engage in useful work for Christ, but with no experience, how can they begin alone? They are not useless, even under such circumstances, but they could do very much more if some friend were near to give aid and counsel. The presence of these graduates of the mission schools in so many places in the interior of Japan makes it possible for missionaries to go and do a work which would not otherwise be open to them.

In other places where no such friends reside, the desire for a teacher of English leads to the proposal to open a school if a missionary teacher can be secured. By giving a few hours a week to teaching in such a school, residence may be secured with full liberty to devote as much time as one desires to direct religious work. Thus the question of residence — passports — can be satisfactorily disposed of.

Views may differ as to the relative value of the work of missionary gentlemen and Japanese preachers in the interior of Japan, but there can be but one opinion, we think, concerning the importance of forming some plan by which the *women* of that country can be more generally and effectively reached than hitherto. This subject has been much upon the hearts of Christians there and it is believed to be worthy of first attention. If consecrated women could be found to go, and if they could be sent in sufficient numbers to allow them to go two by two into these various interior towns, thus making centres from which they, with such Japanese young women as are fitted to help, could carry the good seed of the Word, might we not reasonably look for an abundant harvest? There is reason to hope that such self-denying work would prove an inspiration to the Native Church. Some steps have already been taken in this direction, but the force on the field is too small to allow of much effort at present.

The idea has been so prevalent that the evangelization of Japan is to be done through schools that it is perhaps desirable to set this form of work plainly before ladies who seek appointment to that field. It will be seen at once that very *young* ladies are not adapted to such pioneer effort. Important as the educational work is, until this evangelistic work for women is undertaken the progress of Christianity in Japan will be much like that of a bird with one disabled wing. *Maria T. True.*

A REMINISCENCE OF HARUNA, JAPAN.

I WONDER if the ordinary globe-trotter who is fortunate enough to reach Haruna, ever turns away with the query, "Does God answer prayer?" Rather, I imagine, does he remark upon the picturesque harmony of landscape and shrines and priestly dress. He perhaps has an especially artistic eye. If so, he may be so pleased with what it beholds that he forgets sinful man and the needs of his soul and thinks that a religion which leads its votaries to place its temples in such charming spots must indeed be sufficient for the Japanese.

It is not surprising that his enthusiasm has grown greater and greater as he explored the glens and hill-sides of this quaint old temple town. From the popular hot springs of Ikao it is only eight miles, and one can easily go and return in a day, for at that altitude one can walk without the fatigue felt in the lowlands of Japan. Every rod opens up new beauties, and the distance, at least in going, seems really short. On one mountain side is the dangerous path which leads to the images of the gods *Soma*, where pilgrims crawl, clinging to a rope for support, to worship. They are hideous figures and one wonders what in them calls forth homage. Further on, there is a beautiful lake from which rises a miniature Fuji, but over several mountain ranges and many miles distant is seen the cone of the real Fuji, the one peerless mountain of Japan.

As the descent is made toward Haruna the scenery grows more confined, but more picturesque. There are wonderful rock formations. Distinct boulders are piled one upon another, as though a giant hand had been at work. One pile forms a gaunt figure thirty or more feet high, which stands as a huge sentinel to guard the town. Almost under the shadow of this is a little bridge, from

which we have the first view of the temple. It is only a glimpse, for the roof merely peeps out among hill-tops and pine trees. There *is* a peculiar fascination in sky and air and scene, and one's æsthetic nature *is* touched; yet why is it that Haruna is forever in my mind

JAPANESE HIGH PRIEST.

associated with prayer and its answer? It is the memory of a visit there.

I had been in Japan only six months. Everything wore a wonderful charm of novelty, and I had spent several days in Ikao with much amusement and sometimes astonishment at Japanese customs. This walk over to Haruna was a delight to me, still possessing, as I was, my American vigor. The jog-jog of the *kago* men, who carried some of our party, regulated our speed, but long before noon we had crossed the picturesque bridge and were in the delightful shade of the trees which over-arch the road winding to the temple.

As it was early spring, visitors were rare. The temples are some distance from the town proper, and I fancy the priest had a lonely time. At any rate, he seemed glad to see us when we stopped to speak to him. He urged us to rest on his shady veranda and, while we waited, served a cup of true Japanese tea, which is always refreshing to the traveler. He then led us up the stone stairway and with much deference, and yet with pride, showed us everything of interest. One of the party had given him some tracts and the conversation had turned to the Christian religion when a messenger came running to say that the son of *kwazoku*, *i.e.*, a noble, had arrived and wished to see the priest. This important personage must not be kept waiting, so, with many bows and profuse apologies for rudeness, he left us.

We tarried in the cool temple grounds and when we turned to descend the stone steps we met the priest in his full dress of rich brocade, showing that he was the High Priest. He was in great haste and without pausing said: "There will be prayers in the temple now. Will you not amuse yourselves by returning?" With him was a beautiful boy of ten or twelve, carrying a tablet which we afterward learned contained prayers which he had just bought. Behind, at a very respectful distance, followed a servant bearing a large tray with presents for the temple. We stood aside to let the procession pass.

Another priest coming up told us that the child had come a long distance to buy prayers for his sick mother and that the High Priest had consented to offer special prayers for her in the temple. The boy's beautiful face was so shadowed with care that pity was mingled with our curiosity as we turned again into the enclosure. Already the priest had disappeared, so we ventured near the temple steps. In a few moments he came out with much rustle of his silken garments. He carried a long bamboo pole, upon which were tied paper strips a yard or more in length and so crinkled and twisted that they reminded one of an old-fashioned country fly-brush. Without apology he called to us: "Go away. Go to the left, for I shall drive out the

evil spirits and if you stand there they may enter you." We drew back and, with a great *swish* of his fly-brush through the air, he muttered something which I suppose was a prayer. Being satisfied that the temple was thus cleared of its evil but unseen occupants, the priest retired.

He soon returned bearing a small lacquer table with rice and other delicacies for the gods. As the child had already beaten the gong at the entrance they were supposed to be aroused. The priest allowed them only an instant for refreshment, then seated himself on the floor before a large drum in the rear of the room. He alternately beat the drum, muttering as he did it, and chanted prayers. His mind seemed to be partly occupied with us, for all the time he kept glancing toward us, as though he wished to see what impression was being made. Whether he beat the drum with the hope of holding the god's attention, I do not know, but the beating continued as long as the praying. Having ended both, he came to us sitting on the temple steps, and with a majestic wave of the hand toward the heavens, said: "These are *our* prayers. I have been praying to *our* God." He bowed as though he would dismiss us, but we wanted to see the end.

Again the priest returned to the room behind the white sliding doors, but, soon reappearing, gave the waiting child a number of slips of paper containing written prayers, and bade him carry them with care to his mother. We were not told whether, like the prayers for seasickness, they were to be chewed and swallowed, or were to be merely repeated by the patient. The priest then urged the servant to take his little master slowly and carefully over the rugged mountain and to come again. Both child and servant bowed profoundly and with many thanks turned from the temple.

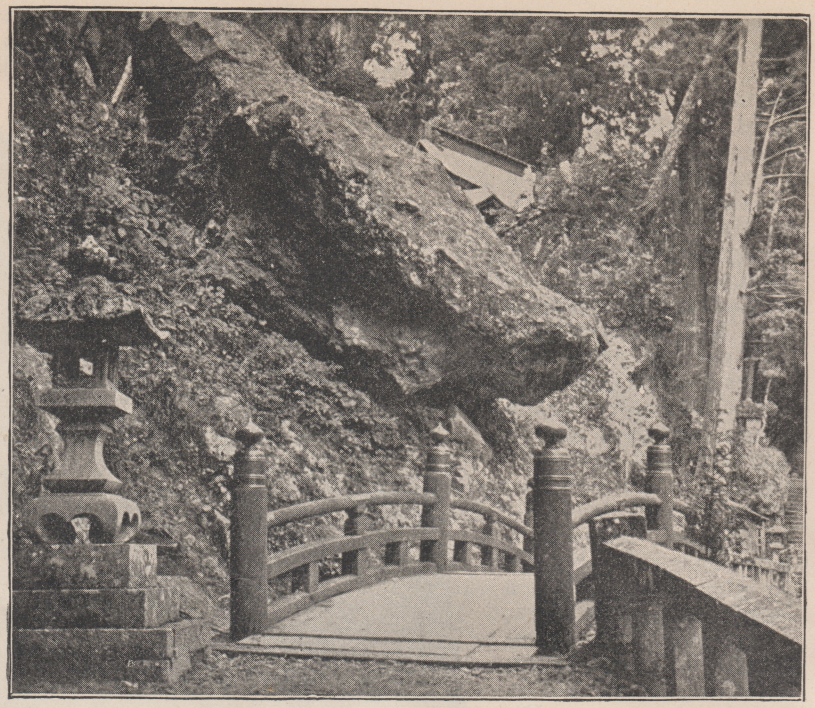
Before they reached the stone stairway

APPROACH TO THE HARUNA TEMPLE.

my friend gave the child several tracts. I think they were "The blood of Jesus cleanseth from all sin," "The Rock of Ages," "God is Love." We represented the Baptist, Dutch Reformed, and Presbyterian Missions, but with one heart we prayed that the mother might be healed and that both she and her son might learn of the Great Physician, Christ Jesus, and receive healing for the sin-sick soul and hope of life everlasting.

We went on into the town. It had little attraction for us, and soon we turned homeward, choosing the path which led past the priest's house. He sat on his veranda waiting for us. He had been examining the tracts and wanted to talk. Two of our party who knew

Japanese entered into conversation with him, and when we left he presented an odd mountain stick to our friend who had given him the tracts. We were gratified, for his gift showed two things — that we had done nothing offensive and that he had been pleased. Again we offered a petition that God would make those few words a blessing to the priest and that his eyes might be opened. I have never been at Haruna since, but I have thought often of the priest and the little nobleman, and never without the question: "Has God yet answered our prayers for them?"



THE LITTLE BRIDGE NEAR HARUNA.

Annie B. West.

CONVERTED IN HOSPITAL AT TOKYO.

LAST Sabbath a gentleman was baptized in whose story you will be interested. He told it himself after the service, with sobs and tears, and there were not many dry eyes among his hearers. We had not seen him before, but knew of him as a friend of the pastor, Mr. Hattori. He met with a terrible accident two months ago and Mr. Hattori had visited him in the hospital, having been sent for in haste during Sunday-school. He had come out from hospital for the first time last Sunday, (though it was raining tremendously,) and was there to be baptized and confess before all his past mistakes. He had been a wild young man, who had tried everything and came to the conclusion quite early in his experience, that the gods of his own country were false or they would have punished him for some of his deeds long before, as he had dared them to do. He became successively, a scholar, a statesman and a man of wealth and high position, here in Tokyo; but a confirmed atheist.

Five or six years ago he began to be troubled with some doubts as to whether, after all, there might not be a God, and at that time made the acquaintance of Mr. Hattori and heard a good deal about the truth. But he was not convinced and went on till two months ago, when he met with this accident. He had been troubled with a disease of the brain and was subjected to sudden attacks of unconsciousness. On that day, a friend had been with him and, after the visitor left, he was sitting beside the *hibachi*, or fire-box, reading his paper, his family being in a distant room. Suddenly, he became unconscious and fell with his face right over the glowing charcoal. He was taken to the hospital and for nine days knew nothing but his agony. He was much struck by the tender care of his nurse, and asked her whether she was a Christian. She replied that she was and told him how she had become so. The Holy Spirit seemed to be able to take possession of his heart at once,

which was humble and broken, and he cast himself upon his Saviour with the confidence of a little child.

It was then that he sent for Mr. Hattori to rejoice with him, and last Sunday as he appeared in church with his wife by his side, it was to tell how thankful he was that God had permitted this thing to happen to him to bring him to repentance. He said it was a *saiwai naru kega*, a "happy accident." His face is so terribly burned that he will be a sufferer all his life, but who can doubt that he will be a grand witness for the Saviour and do more for his country than he ever did before. He is a man who wields great influence. I am sure you will remember him. *Anna K. Davis.*

A JAPANESE TERCENTENARY.

KANAZAWA is really a young place. There are tombstones in the beautiful mountain cemetery erected over five hundred years ago, but the founding of the city proper only dates back to the comparatively modern year, 1591.

The anniversary I refer to should have been celebrated in June, 1891, but the nation was feeling so deeply disgraced at that time, by the assault upon the Russian Crown Prince, that festivities of any kind were thought unbecoming and a postponement until the October following was decreed.

The celebration began on Sunday, the eleventh, and lasted five days, during which time caterers to the public amusement or entertainment were the only people of business.

Before the abolition of feudalism, twenty-five years ago, the prince, or daimiō, of Kanazawa was very powerful and much beloved by his vassals, and the name Maieda is still dear to the hearts of Kanazawa people. The last daimiō is dead and his son lives in Tokyo, and his expected presence was one of the great attractions to the celebration.

The prince arrived on Saturday afternoon and, according to ancient custom, nearly all the city went out to meet him. From the house where he was to remain in the heart of the city, the street was lined with spectators. Schools were drawn up in order and country people by hundreds flocked in. Men here largely affect European dress, and one little boy in Prince Albert coat, feeling every inch of his dignity, was a funny sight indeed.

The Governor awaited the arrival of the prince in a tea house on the outskirts of the city. The Mayor stood in the street a little farther on. We were farther yet, but an unbroken line stretched beyond us as far as the eye could reach, and the principal men of the city had gone to the next town, so there was an imposing line of *jinrikishas* when the prince came. We easily distinguished him by his thin, aristocratic face.

The princess rode immediately behind him. They graciously acknowledged our salute and we fell in line. While formal salutations were exchanged with the Governor at the tea house the street was blockaded and we slipped through the crowd on foot and hurried back into the city. The waiting crowd was denser than before and we walked, the focus of thousands of eyes. Every one was perfectly civil, however, except the irrepressible small boy, who is the same the world over. It was doubtless a relief to all to have something to relieve the tedium of waiting, for many people from the country had never seen a foreigner.

We preceded the prince to his own gateway by several minutes. When going out we had noticed little conical piles of sand neatly arranged from the main entrance to the street; these were to be spread at the last minute, giving him an undefiled path. But, unfortunately for the hope of earthly purity, the Governor came a little in advance of the Maieda party and, although he alighted from his *jinrikisha* and stepped carefully over the fresh sand, the *jinrikisha* had to cross it. The man on guard raked it over again to preserve the semblance, but it was only a farce after all.

The prince was immaculate in European clothes, lavender necktie and brown kid gloves. The princess, who is young and pretty, also wore a Parisian costume, and her bonnet and little veil were very becoming. Next morning they donned Japanese *kimona* of ancient style and went up to Oyama Jinsha, the family temple, as one might say, to worship their ancestors.

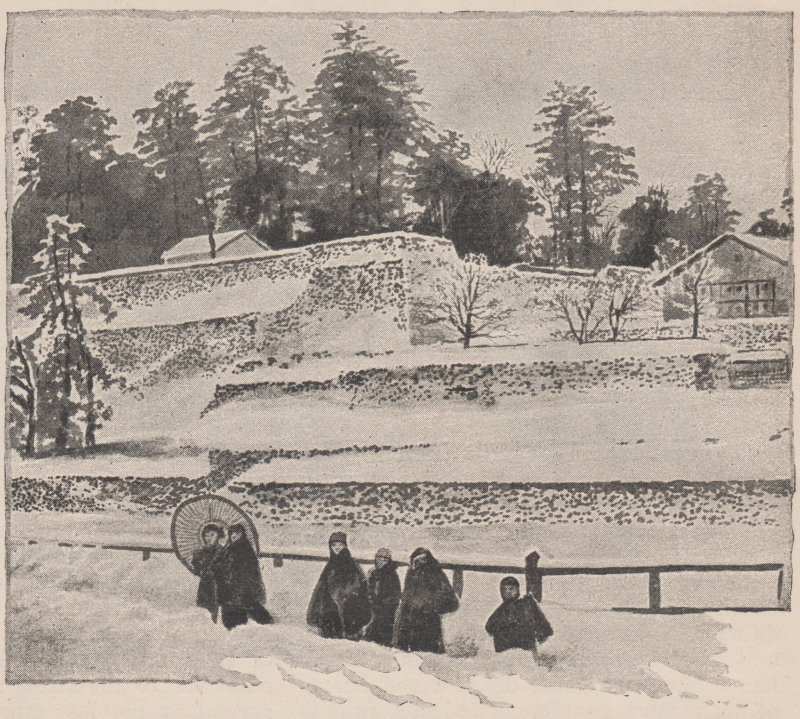
One of the most striking absurdities in this contradictory land is the calmness with which the fifteenth and nineteenth centuries walk side by side.

On Sunday, decorations and street exhibitions began to appear, but the Christians were in their usual places in churches and Sunday-schools. On my way home from church I met six street shows. One variety is, I think, distinctive of Kanazawa. A huge-figured cloth is spread over hoops; a horrible head is erected on one end, a tail on the other, and the whole thing has the appearance of an antediluvian animal writhing along, while men on the inside beat drums.

On Monday every street was thronged, for the attractions were numerous and widely distributed. There was horse racing on the parade ground, an exhibition of old-time dancing, jugglery, monkey performances and trapeze in the grounds of Oyama Jinsha, and everywhere banners, small boys and big drums, and in the evening fireworks on the parade ground, and miles of gay lanterns all over the city.

Tuesday was the great day. Its chief feature was a procession representing the daimiō as he used to go up to Tokyo to make his annual salutation to the Shogun before the Restoration, when the Emperor resumed supreme authority. First came the daimiō's retainers in armor, each followed by his own company of archers, lancers or gunners; then the shrine of the gods carefully borne; then the daimiō's horse, splendidly caparisoned, but riderless, for now there are no daimiōs; then mounted priests in gorgeous robes. This procession passed in review before Maieda San, then to the parade ground and, after dinner, returned to Oyama Jinsha and disbanded. The next day it marched in another part of the city.

In ancient times common people were not allowed to ride horseback, and even, since Dr. Hepburn came to Japan, the Yokohama police used to haul grooms off from horses if they dared to ride in the street.



KANAZAWA CASTLE WALL AND MOAT IN JANUARY. HIGHWAY BETWEEN HOME AND CHURCH.

After the procession had passed, Ohashi San and Miwa San asked me if I would go to Yasui Cho. I inquired what there was special to be seen and they answered nothing, only it was "vayry preety," and, of course, I went. These maidens are in my History Class at the Jo Gakko. They are noticeable girls and give good recitations, but are a little shy about making the English language a means of ordinary communication.

We started for Yasui Cho, but we took in a great many things on the way. Indeed, if there was anything interesting in Kanazawa that I did not see it was not the fault of my guides. We went at a flying pace, too. I had no idea Japanese girls could walk so fast, but Kanazawa girls seem to me quite strong and self-reliant.

There was a representation of one of

the Maieda returning from battle with heads hanging from his saddle. The pedestal was made of fruit and vegetables and the horse of straw. Before it was an offering of *mochi* (rice cake), such as is given to the gods.

The crest of the Maieda family, the plum flower, was seen everywhere on flags, lanterns, transparencies, and in large branches of paper flowers hanging above the doors of the shops, although on the day that the prince entered the city there was not a plum flower in sight except a small silver decoration on the coats of officials. That was as strange to us as the fact that the prince rode between rows of perfectly silent people. Kanazawa people are very conservative and formal.

Some of the decorations were quite unique. The true Japanese is naturally æsthetic. He enjoys a picture consisting of a few lines and intervals to be filled by his imagination. Consequently, he takes pleasure in five inverted wine casks arranged in the form of a plum flower. Before this also was the offering of *mochi*. It seemed to be a principle that people should decorate with their stock-in-trade. I saw a plum tree made of nails with brass-headed tacks for blossom petals, a plum tree made of swords and one of bamboo cups; but the most curious of all was a plum flower constructed of the large mortars in which *mochi* is pounded, the pestles being made to answer for stamens. I wondered how my guides went so unerringly to all these places, and learned that the reporters had been abroad and their descriptions were in the newspapers. At last we came to our destination. Yasui Cho (*cho*, street) is narrow and the plum branches nearly met over our heads, so we seemed to be walking under an avenue of plum blossoms. Truly, it was "vayry preety." We stopped to look at the "Forty-seven Ronin." I had seen their tombs in Tokyo and the well where they washed their master's head. The girls gave a half-envious sigh. It is the desire of every Japanese to visit Tokyo.

Then we went to Oyama Jinsha, taking a circuitous route as the crowds were so great. One street show represented a scene near the time of the creation. According to Japanese mythology, the eldest child of the first pair was the sun goddess. One day she became angry with her brother and retired into a cave. The world, being in darkness, was much troubled, and at last she was enticed forth by dancing and, to prevent her return, a rope of rice straw was passed across the mouth of the cavern. In memory of this, Japanese decorate the front of their houses with pieces of rope at New Year's. The goddess, the cave, dancers and singers passed up and down the street repeatedly.

The grounds around Oyama Jinsha were full of booths where sweetmeats were sold, or toys, or snow brought down from the mountains, for it was a warm day. A fantastic procession was also passing through, representing the months of the year. This was the most popular of all the street shows and elicited much mirth. One could not but think of that other temple, long ago, that was full of those that "bought and sold." How can a people be better or purer than their religion?

We went to see a Fujiyama, constructed of one and two cent pieces, and a dragon made of five and twenty cent silver pieces. Then we were tired enough to go home. At the gate the girls confided to me, in their pretty, soft Japanese, that they thought the vacation was "cruelly long."

The next morning they came again to take me to the castle which, though usually closed, was open to visitors during the festival. It has a commanding position on the edge of a bluff in the centre of the city, and its surrounding walls and moats give it a very picturesque appearance. The home of the Maieda was formerly within the inner moat, but that was long ago burned and the whole place is used for barracks. There are accommodations for several thousand soldiers; the walls are immense and inclose a large territory. The expense of a standing army is a tremendous drain upon the resources of this little island.

So people amused themselves according to their fancy during the five days. The spirit of celebration was universal. I noticed in my rambles that even in the neighboring villages the faces of the children had been washed. But, on the sixth day, all returned naturally to their accustomed avocations, only a few flags and plum branches remaining to show that Prince Maieda was still in the city.

Gertrude S. Bigelow.

YAMAGUCHI SCHOOL GIRLS, PERSONALLY INTRODUCED.

THE building for the school is quite a dilapidated old Japanese house; however, if you will take your shoes off and put on a pair of cloth slippers we will step inside and see what goes on there.

The first girl we meet was formerly in the Hiroshima school and she is more advanced than any of the others. When she came to us in Hiroshima, I always avoided going too near her — do not be shocked — for fear of fleas. I used to have her desk washed off every day or two for it would get so sticky that I could not touch it. I gave her daily instruction in combing her hair, seemingly to no purpose, and we all said it would be almost better if she would not come, for, in addition to all this, she was so stupid we could not think she would ever amount to anything. To-day she is a clean, neat woman, I say *woman*, not that she is so much older, but because she is so womanly. A more capable helper in any Christian work I could not want. She is never too tired nor busy to do anything needed and is always willing to take the humblest position,— this sounds like a good deal of praise, but she is worthy of it all. Her parents are quite well off as to property, and say they wish her to go to America after she graduates.

The next class consists of three girls. One was converted and baptized in the Hiroshima school almost two years ago; her parents are not Christians but through her influence often go to church. Another is a Christian, sister-in-law of the Japanese pastor here. The other is the daughter of a well-to-do man who, after studying Christianity for ten years, was baptized but two years ago. His wife is very much opposed and he feels depressed on account of her influence on his two daughters. They live more than three miles from school but she and her little sister come regularly.

The next class has eight or nine in it, but as Mrs. Ayres teaches all the English branches there I do not know them very well. At least one, perhaps two or three of them are Christians, but the majority are not. A San is a Christian, but her parents know nothing, as yet, about Christianity, for her father came not long ago to enlighten me in regard to some of the faults of the school. His chief complaint was that it is very foolish, if we will teach Christianity, to teach it to all the classes out of the same Bible. He says, "You have 1st, 2d, 3d and 4th Readers, and yet you expect all those classes to study out of the same Bible; now that is foolish nonsense." It is since the school was removed to Yamaguchi, that this A San became a Christian.

The next class consists of four girls. One of them was a Christian before she came, but being very much persecuted and in fact banished from home for Christ's sake, though her family are quite well-to-do people, she came to the school and works for her education. She has very little time to study, but is a bright pupil and always has good lessons. The little ——— girl is also in this class and as bright as a dollar; her father had her baptized when he became a Christian. O—— San is our next girl, not as bright as —— San but a good little thing and very earnest in everything she undertakes. Her name is so odd; the literal translation of it is "Tiger under a tree," the family name being Under-a-tree. Then, —— San has come into this class. She is as old as the girl in the highest class, but as long as her father lived he would not permit her to go to school. Since his death, her mother and grandfather, both being Christians, have sent her at once to our school.

The "little class" as we call it, consists of a child about as tall as a five-year-old at home, two girls a little larger, and an old woman about 45 years old. They are in the first reader and do very nicely, notwithstanding the difference in ages.

Nellie M. Cuthbert Bryan.

WHILE a party of missionaries were on Miyajima, in the Inland Sea, last summer, they held meetings which were called by a man who, going through the streets, clapped together two pieces of wood to attract attention, stopped in front of the houses and made his announcement in a high voice that rivaled the boasted town crier of Nantucket.

A TABRIZ man, near to death, told the missionary what a difference he found between the visits of the Armenian preacher and the Armenian priest. The former brought Christ's own words and was interested in his physical condition, while the priest came only to bless the house and exact money, "never caring whether he was alive or dead."

LETTERS FROM THE FRONT.

NORTH INDIA.

THE GREAT LOSS AT WOODSTOCK.

MISS H. E. CARLETON wrote from Woodstock School, June 13:

Before you read this doubtless you will have heard of our exceeding bereavement in the loss of Mrs. Scott. We miss her hourly. No one who has not had the privilege of knowing her could imagine what an encouragement and inspiration her interest in everything gave. Her words to the pupils, to live true and noble lives, said so many times over and impressed upon them in so many ways, cannot fail to bear fruit as years go on. Letters coming in from former pupils speak of the help her counsels have been to them. We teachers, with two missionary ladies, shared the care of Mrs. Scott with her daughters. She was not able to speak much or listen to conversation, but she would smile sweetly when we went in and was so perfectly patient through it all that we counted it a pleasure to care for her. . . . . We are all looking anxiously forward to the time when a new Principal shall come. We are praying that the Lord will direct the right one to come and strengthen her for the work before her.

One beautiful example of Mrs. Scott's courage in a trying time was shown, when our dormitory matron was snatched from us so suddenly with cholera [in April last.—ED.]. Her brave spirit through that anxious time silenced fears in the hearts of all the others. It is touching to see how attached the servants were to her. Even the coolies she called her "boys."

Next Sabbath Mr. Woodside will conduct a memorial service.

MISS THIEDE writes from WAGAH (near Lahore):

The grace of our dear Lord Jesus Christ be with you! It seems to me that I never, in twenty-five years in India, had more work to do than since I returned from Germany. Through God's grace I was strong and well till lately, when I had fever badly for some days. I thought I should never be able to write to you again. To-day I feel better and will at least begin to write. We have inquirers in three surrounding villages and I have tried to visit and teach them, as I had no catechist for some months. Now he is faithfully visiting and teaching. A week ago I went with him to Basine, a large village, nine miles from Wagah.

I walked there hoping to get a conveyance to come back. I got none and it was very hot. We visited five villages, and coming home in the dark found the road closed by water. It was so broad that I could not jump over, so there was no help but to wade through. But for the great fatigue, the day was very pleasant. I had my little instrument with me and we had everywhere crowds of attentive people. In one house was a large gathering of high-caste women. No man was allowed to come in, but they sent milk and sugar to the catechist and the servant. One man offered a piece of ground to the mission and begged we should have a station and a good school in Basine. I readily promised to come soon again, but I got so ill after it that only to-day I was able to go to a near village again. I took our Christian school-boys with me. Each boy had to mark his jacket before he was allowed to come. They were very happy and sang all the way.

We had a pleasant Sunday, and though the people are in the midst of harvest, we had both times a good gathering. Mr. Velte (of Lahore) baptized the catechist's little daughter; two men, who have been inquirers for some time, were told to wait a little longer. With the baby to-day there were eight baptisms since I came to Wagah. It is nothing compared with the crowds who have been gathered in in Soga and Manihala, but I trust the Lord will give us a harvest time in Wagah, too.

A FLAG FOR THE LORD JESUS.

A man from a near village came and wished his name to be written down as an inquirer. I went to his village the day before yesterday and found his family being respected there. Though they belong to the low caste their house and place, as well as their clothes, were clean and nice. The man's name means "flag," and as he will be the first convert in his village I told him he should be a flag for the Lord Jesus—a sign that the Lord made His abode there.

CHINA.

COUNTRY TRAVEL.

MRS. MELROSE wrote from KIUNG CHOW, Island of Hainan, May 3, 1892:

I have just returned from a vacation, my first since we reached this city in October, 1890. Miss Suter, Mr. Melrose, Baby Paul and I showed Mr. Street the way to Nodoa and we spent two very pleasant weeks there. Our method of traveling is quite different from American methods. We first took a river boat, which had matting for a roof, and as the rain poured it was rather uncomfortable. After two and a half days in the boat we started across the country and, as we could not secure chairs, we put the baby in a large basket, made a sun-shade from a towel and pieces of bamboo, then a carrier put that basket on one end of a pole and a box of books and papers on the other end, and we walked thirty miles. By that time my feet were too sore for more walking and we were able to get one chair, which the baby and I took very thankfully. We were five days on the road and it all was so amusing that Mr. Street longed for a camera and phonograph that he might send the journey home in full. It was rather hard, but, like life's journey, we had always the haven in view and it was very restful when we caught sight of Mr. Gilman's white house with its background of green bamboo and blue hills. I thought I could imagine how a person, catching sight of that mansion "not made with hands eternal in the heavens" must feel.

GLIMPSE OF NODOA.

Nodoa is a beautiful place, surrounded by hills. The mission property is some little distance from the market, which makes it much pleasanter. Women in large numbers come to visit Mrs. Gilman. I think that every day while we were there not less than forty women visited the house. They spoke Hakka, Mandarin, Lim Ko, Loi and Cantonese, a great many understanding very little Hainanese, but Mrs. Gilman can speak some Hakka and it is not difficult to find an interpreter. While we were at Nodoa five new members were baptized and received into the church. We returned to find the city still crowded with thousands of students taking the literary examinations, but it is with renewed energy and courage that we take up our task of getting the language. I hope in the autumn to be able to go out to the villages about the city with Mr. Melrose, and while he preaches to the men I will speak to the women.

AT THE PORT.

All last year Mrs. McCandliss had a girls' school in this city which did much good, although it met with opposition from the literati. There was an attendance of fifteen most of the year and much interest was awakened in the Gospel. At least two of the women became believers, and we were all sorry when, on account of Chinese examinations beginning, the school had to be closed.

HOSPITAL OF THE WOMAN'S UNION SOCIETY.

MRS. J. N. B. SMITH wrote from SHANGHAI, May 30:

Last Saturday afternoon, Mrs. Wherry and I visited the Margaret Williamson Hospital. We had a pleasant talk with Dr. Reifsnyder and Miss Mekechnie, the nurse, about their work. During this month they had had 3,200 odd patients at the dispensary. They generally have all the in-patients they can accommodate, which is about fifteen.

On the right, as you enter the front door of the building, which was opened in 1885, is a room for the higher class of Chinese to be received, but it is generally used as a study. Back of it is the operating room and the doctor's study. On the left as you enter is the waiting room or chapel. Here the Bible woman talks to the Chinese. Back of this are two small rooms. In one the doctor sees the patients one by one; in the other the nurse fills out prescriptions. Up-stairs is the ward over the chapel, which can hold ten beds. There are two small rooms for private patients. The foreign nurse also has her room up-stairs, for she stays in the hospital day and night, only going to the ladies' home for her meals. None of these rooms are large enough for the needs of the work. The new building which they are erecting, has a general ward and a children's ward down-stairs; up-stairs another ward and two small rooms for private patients. The latter pay one dollar per day. Others pay six cents for their rice, but those who cannot afford to pay are taken in free. The entrance fee at the dispensary is less than three cents.

The ladies' home is a beautiful spot, having large grounds. It was the gift of a lady in Princeton, N. J.

SIAM.

WIND AND SEA AGAINST THEM.

MISS MARGARET GALT wrote from RATBUREE, April 28:

We received a telegram from Dr. Thompson on the 1st, asking us to come as soon as possible to help entertain the little new missionary who had just arrived at their station. We at once began preparations for a month's absence and by 4 P.M. were ready to start in the mission "Comfort," a five-oared house-boat. The water being low and the tide down in the river, our men found some trouble in the shallows and were forced to get out and push the boat over the sand bars, but by early morning we had passed down the Petchaburee River and through a canal to the gulf. We started across, expecting to reach the farther side before noon and row up the Meklong with the evening tide, and so reach our

destination Saturday evening. But the best laid plans are often frustrated in boat travel in Siam. We found the gulf rough and a strong head wind against us. Our men rowed faithfully for a time, but made so little progress that they cast anchor and waited. At 4 P.M. we put back for shore and anchored not far from our starting point of the morning. Sunday morning found us a day's journey from our friends at Ratburee and very much undecided as to our duty: whether we should observe the Sabbath where we were, or hasten on. After praying together about it we thought best to hurry on, since we did not know how badly we might be needed, the Doctor and family being entirely alone. The men made use of a sail for a time, but they were forced to row hard almost all day, not reaching the mouth of the river until about 7 P.M., where we ate supper in the midst of the most energetic, enterprising swarm of mosquitoes we have yet encountered in Siam. We awoke in the morning much pleased to find ourselves only a short distance from our journey's end. Making a hasty toilet, we were soon at the Doctor's landing, where he met us and conducting us in, formally introduced the new arrival, Lawrence Dorland, who has been our charge since and is becoming quite a promising boy.

AT THE SAME TIME, STUDYING.

We expect to return to Petchaburee next week. We have enjoyed our stay here very much and have kept up our studies the same as if at home. We have just finished reading and translating "Peep of Day" and "Names of Jesus" and are beginning Old Testament History. The study is becoming much more interesting as we advance and we hope ere long to be able to speak intelligibly to the people.

The Dr. was telling us of a caller this afternoon who came with the express purpose of inquiring into our religion. He is a young and intelligent man and much interested in our Bible, which he has read and studied for himself. He seems to be at the turning point. He said in the course of conversation that he realized that Buddhism is fast declining and he must find some other religion. May it not be true of many of these people if we but knew their inmost thoughts? I will close, asking your prayers for these who show such an interest, and for the Christians, that they may be kept from the power of Satan, and for ourselves, in our preparation for service.

LAOS.

MRS. BESSIE PATON MCGILVARY wrote from CHIENG MAI, March 29:

We have been here about four months now and three months more will complete the year since my marriage and leaving America and, although we are surrounded by fever and small-pox patients on every side, we have all kept well and happy. Chieng Mai is a very pretty and interesting place and the Laos people are most lovable. I am growing more and more fond of them every day.

Kru Nan Tah, the pastor, is one of the finest men, considering his advantages, that could be found anywhere, and the assistant teacher in the boys' school is another wonderful man.

The low state of the river has inconvenienced us extremely, because some of us have things in boats down the river, exposed to white ants and thieves, which we would not only be sorry to lose, but are really needing now. For instance, all of Mrs. Collins' new stock of dry goods for clothing for herself and her three little children, and all her shoes; and most of my china, glass, etc., and my invaluable sewing machine being down the river, we have to make shift as best we can without them.

But in spite of all this we have a very cheerful and pleasant home, next door to Dr. McGilvary's, and I am perfectly contented with everything about the place.

PERSIA.

DR. EMMA MILLER, writing from OROOMIAH, May 7, says:

This moment, as I was writing, I experienced something altogether new to me—an earthquake. The shock was very perceptible; the windows rattled and I felt the shaking distinctly. I suppose it lasted about five seconds. It gave me a very queer sensation. I am sure my hair rose; I could feel it all over my head. I hope we are not to have many earthquakes, as our buildings are not very substantial. I am about six hundred miles from Dr. Mary Smith, which means it would take twenty days or longer for me to travel so far. I shall be glad to see a locomotive engine again.

LIBERIA, AFRICA.

MRS. PERRY wrote from the GRANGER MISSION in Johnsonville, April 17:

The forests of Liberia are teeming with millions of souls who have never heard the Gospel. The yells and screams of the "country devils" not many miles from the station fill the serenity of the evening with horror, and tell plainly that the "harvest is great but the laborers are few"; that we want some of those educated young men and women that are graduating every year in America to come and help carry the Gospel to these benighted heathen. We, that are on the field, feel confident that as time moves on the work in Liberia will advance until its echo shall be heard resounding against the Kong Mountains, and shall leap over them and tear down Mahomedanism and conquer the Mandingo Country for Christ. . . . We need more women teachers to bring out the girls, for this has been the hindrance to all mission work, trying to civilize the boys and allowing the girls to remain in heathenism.

HOME DEPARTMENT

MONTHLY MEETING.—*October.*

STUDY OF PERSIA.

The Name.
Death Penalty.
Persia's Redeemer.

Biblical References.
Characters.
Prophecies of Foreign Missions.

Classical.
Historical.
Remains of Architecture.
Poetry.

Missions.
Revivals.
Growth.
Present and Future.

STUDY AND PRAY.

SUGGESTIONS. I don't know how you would like to study Persia this month. There are several ways. The subject is full. Persia is an ancient country and very interesting.

The name by which we call the kingdom is not known to the people. A district in the southern part called Fars may have originated the name. (F and P are interchangeable.) The country is Iran (Ee-raun). Its inhabitants Iranli (Ee-raun-li). It has several nationalities, several languages and religions. The Persian and ruling class are Mohammedans. The king's name is Nassir u' Deen (head of the religion).

The death penalty has never been abolished. That is, if a Mohammedan confesses Christ he loses his head. Different sects are permitted their own religions, but without proselyting.

But who can shut the world's Redeemer out by bolts and bars, and lines and laws? It seems to me we had better stop right here, and kneel down and pray, and ask that He whose right it is, shall come and reign even in exclusive Mohammedan Persia. We can never have it said to Him "Thus far shalt Thou come and no farther." He died for Persia. It is His.

Do you want to study Persia biblically? Take down your Bible and Concordance and go away back to the flood and the division of the nations. And there stands Mt. Ararat, a sentinel of three empires, Russia, Turkey and Persia, and the landmark between two worlds, before and since the flood. There are the tombs of the prophets. There, the biographies and sacred memories of such unprecedented characters as Daniel, Esther, Mordecai, the three Hebrew children, and Cyrus.

Study providence and the supernatural in Nebuchadnezzar and Belteshazzar. Study prophecy in the visions of Daniel and get the angel Gabriel to interpret for you, till you are fired with foreign missions, and are ready to faint at the growth of the stone cut without hands from the mountain, so rapidly filling the earth. If October were not such a short month you could take in Ezra and Nehemiah too, and some lessons from the Captivity, and perhaps find the ten lost tribes.

It may be you are a classical scholar. Then study Xenephon's Retreat of the Ten Thousand. It is Persia to the life. Take up history; the long line of Grecian wars, and some indelible lessons, flashing light and pointing morals. We weep with Xerxes to think how his great army would (and did) die. What a fascination in those dazzlingly magnificent and fearfully wicked kings! There were giants in those days. Their tread shook the earth.

Follow Alexander's victorious march as it is blazed upon the mountain sides in rock pictures of gigantic men and horses. What wonderful remains of architecture, tombs and palaces! Nothing in Egypt grander than the remains of Ispahan. Think of the kingly feet that trod its pillared halls. Was the indignant flight of the insulted Vashti through one of these?

Study poetry in Persia; oh, it has such a charm. Its lightness is so gay, its thoughtfulness so profound. There is nothing finer than Saadi's wonderful lines, outside of inspiration,

"He who seeks God an inch thro' doubtings dim,
God thro' the blazing light, a yard seeks him."

Above everything study *missions in Persia*, and see the stately steppings of our God along the highways prepared for Him by Martyn, Perkins, Grant, Stoddard, Rhea, Cochran, Coan, Fisk, and a host of living laborers. What trophies of grace were Mar Elia, Deacon Joseph, Priest Abraham, Hormuzd, Mar Yohannan, Yosip, John, Yonan of Ada, Oosta Pera, Sanum, and others—a whole constellation of stars of the first magnitude shining now in the Saviour's crown!

What revivals those were, like Pentecost. How the work has grown and spread. Only Oroomiah then—now also Tabriz and Salmas, Teheran and Hamadan, and this same Jesus revealed in each! Study them thoroughly every one, and then pray for "more to follow."

Sarah J. Rhea.

MRS. TIBBINS' GUEST.

"WELDON," shouted the brakeman and the train stopped for a grudging minute to discharge passengers. The station was the smallest possible slice of civilization, pushed along the steel parallels from the great city and dropped unceremoniously upon the edge of a forest. To-day, there was an unwonted stir about the place, and all the primitive belongings wore a spruced-up and important air, offering mute welcome to the unusual number of arrivals. Numerous farm-wagons and stout horses were in waiting, and gentlemen and ladies with the unmistakable ministerial and missionary aspect proclaiming them "delegates," were quickly distributed among the conveyances.

"I'm to take Mrs. Raymond and Mrs. Field with me. Where are they?" said a burly farmer, stepping up to a group of ladies.

"This is Mrs. Raymond," said one, laying her hand upon another beside her. "Mrs. Field did not come."

Mrs. Raymond, who had never before been a "delegate," stepped forward, inwardly quaking over her companionless condition but outwardly tranquil.

"I'm farmer Tibbins, at your service, ma'am," said the big man. "Here's my wagon and I hope you won't mind if the roads are a little mite rough. It's three miles to Cold Spring Meeting-House, and we are a mile beyond."

With some difficulty Mrs. Raymond made the ascent to her high seat, and was driven off.

The Missionary Convention with the ladies' meeting in the afternoon, which had been appointed in this prosperous country church, in order to arouse interest, was the first subject of conversation; but Mr. Tibbins frankly admitted that "he didn't know much about it nor did Mirandy, but they'd take care of their share of the good folks that came to 'tend it."

Sudden lurches of the wagon punctuated the talk at untimely intervals and every topic was soon finished.

"Here we are," announced the farmer, and, lifting his guest from her perch, he led the way to an old-fashioned stoop before a story-and-a-half house and, opening a door that turned on reluctant hinges, ushered her into the "best room."

"Just sit, please," said Mr. Tibbins cordially, and disappeared. Tired as she was, Mrs. Raymond involuntarily stiffened up, repressing any inclination to take an easy position. Every hard chair, set sternly against the wall, protested against such liberties and the quaint settee with baize cushion and "valance" was equally forbidding.

"No children in this house," thought Mrs. Raymond, sitting perfectly straight and glancing about her.

Presently Mrs. Tibbins appeared. She was tall and thin, with hair drawn into an uncompromising knot behind and smoothed into a curious scollop each side in front. Her sleeves were rolled up and her hands just out of the tub.

"How do you do?" she said primly. "I'm washing to-day, will you spare your bonnet?"

The latter phrase was new to Mrs. Raymond, but guessing at its meaning she handed her "things" to her hostess with a gracious and smiling "thank you," and they were borne off to regions unknown.

No apology was made for having washing about on such an occasion; but in this Mrs. Tibbins offered no intentional, or even conscious slight. Tuesday was her "regular day" as it happened, and, with all her habits running in fixed lines, she disliked to be "put out," as she said, by any change. She was indifferent to the meeting because uninformed as to its object. This was too long ago for the leaven of intelligence to have penetrated everywhere, leaving people "without excuse." A certain rugged determination to "do her share," opened her house to a guest, but hospitality, genuine though limited in expression, went no farther. There was a very honest desire for the visitor's comfort, but the hostess did not imagine that this could involve "putting herself out," for everything had hitherto conspired to put "self" *in* and keep it there.

Determined to make the best of things, Mrs. Raymond obeyed the summons to dinner that followed shortly, and resolutely repressed any inward comment upon the plain fare. She noticed that the cloth was spotless and the common crockery and glass shining. Farmer Tibbins, with the best intentions in the world but little skill, and Mrs. Tibbins, with apparently no intentions whatever, gave small help in the table-talk; but their guest persisted in her determination

to be pleased and to show it—a resolution invaluable in a visitor.

"Are you going to the meeting?" she asked her hostess as they left the table.

"I can't possibly," was the answer, with a push at the still rolled-up sleeves.

"Couldn't you manage it, Mirandy?" asked her husband anxiously.

"I haven't planned for it and I can't go," said Mrs. Tibbins, and evidently there was no more to be said. The farmer hurried out to bring the horses and take his guest to the church himself.

"She does not mean to be so forbidding" thought Mrs. Raymond; still, it was not extremely comfortable. Everything was in order when she returned and, after eating supper and giving a pleasant account of the meeting, the tired delegate was shown to her room. Small as it was, it held an amount of primness and "starchiness" positively amazing. The bed was three stories high, as beds go, and suggested the need of steps. The pillow-slips were polished till they shone, and the patchwork counterpane over the feather mountain was a marvel of piecing and stitchery. Everything in the room was angular and immaculate. Mrs. Raymond carefully spread a towel from her own bag over the shining pillow and resolutely lay in one spot all night, fearing that she might disarrange something. In the morning, after giving the bed a careful airing, she made it up as nearly as possible in the remembered curves and angles, put everything precisely as she found it and, going down stairs in abundant season, bade her hostess a blithe "Good-morning."

The grim face and manner relaxed a little when the visitor said "Good-by" later in the day, but Mrs. Raymond left with a troubled sense of failure in her effort to please and help. What could she do for Mrs. Tibbins in her narrow life and stinted pleasures? Would anything entice her into a larger world than her present one? Perhaps she would read something. The *Farmer's Journal* and a Bible, set squarely on the parlor table, were the only printed specimens discoverable in the house.

Mrs. Raymond decided to subscribe for a copy of the woman's missionary magazine to be sent to the Tibbins' home, and when the year came around she renewed the subscription, though no message had come concerning it. Her invitation to Mrs. Tibbins to visit her in the city was not accepted and no response ever reached her.

Now it came to pass that again the doors of the country church opened to delegates from adjacent places. This time it was a Woman's Meeting, invited by the Cold Spring Auxiliary. Among the visitors came Mrs. Raymond, no longer timorous, though companionless. The company went directly to the church and sat in decorous wise, waiting for the hour of opening service, when the door opened and two ladies, who had arrived the night before, came in, fresh and smiling. In evident haste they sought Mrs. Raymond where she sat.

"We hurried in to tell you," whispered Mrs. Dale, breathlessly, "to be on the look-out for Mrs. Tibbins and to be very glad to see her."

"We stayed with her last night," said Mrs. Orson, taking up the dropped thread, "and she asked particularly if you would be here to-day. She said she entertained you once, long ago, and was afraid she did not treat you very well, but was so anxious to see you again."

"She told us," Mrs. Dale went on, "that she wasn't interested in missions then, but some one, she didn't know who, had been sending her a little book and she had been reading it every month. And, just think of it," added the lady, with a note of triumphant gladness in her voice, such as only the joy of "multiplying the seed sown" can give, "she handed us five dollars for foreign missions, which she had been saving for ever so long!"

Mrs. Raymond was deeply moved. "Oh, I hope I shall recognize her," she said.

"There she is now!" exclaimed Mrs. Orson, and the former guest and hostess were soon face to face. Mrs. Tibbins' greeting was certainly more fervent than before.

The noon intermission gave a chance for pleasant talk, and, Mrs. Raymond having unwittingly confirmed the other's suspicion as to the sender of the magazine, Mrs. Tibbins went on to speak of the change in herself.

"It was the little book," she said. "Nobody could read that without learning a great deal about the work going on and then wanting to help a little. When the feelings get stirred up you just have to *do* something. I shouldn't have read the book as I did, though, but for think-

ing of you as one of the missionary kind.'

Thus the "living epistle" prepared the way for the printed page.

"It wasn't your missionary talk so much, though, that was good," Mrs. Tibbins proceeded, "but your being so easily pleased and so careful not to put me out that took me first." One never knows through what channel an opportunity may come. A delegate's mission (and every guest has a mission, if only to return courtesy with consideration,) may possibly be fulfilled by other means than talk, though that is good. Minute observances which common-sense will adapt to house and hostess may open the way for the "word in season."

Not long after, Mrs. Raymond herself answered a ring at the door of her city home to behold her friend from Weldon on the steps. Erect and angular she seemed, indeed, and withal of quaint appearance, yet with a certain indefinable softening of the sharp lines from the renewed life within. As the toil-worn, honest hand met the warm fingers of her cordial friend, something which lay in the hard palm was left in the softer one when the two unclasped. It was a shining five-dollar piece, the golden fruit of service and self-denial.

For the guest received into the home long before had been the forerunner of others (O happy guest and hostess!) whose coming had made a heart warm and had taught a soul the secret of true living. Intelligence, Interest, Sympathy, and Love were the welcome visitants, and "Love is of God" and offers gifts as surely as the sunshine scatters gold.

Julia H. Johnston.

MORE BLESSED.

CHRIST says, "Ask and ye shall receive."
Gladly dost thou the promise believe;
Ask is the golden key to the door
Of heaven's bounteous, boundless store.

Christ the Lord speaks again to thee,
A lesson of strange, sweet mystery;
Wilt thou *this* wonderful word believe,
"To give is more blessed than to receive?"

Helen A. Walker.

DO YOU READ? WHAT DO YOU READ?

I ADDRESS myself to busy housekeepers, mothers, church workers. We know the going to and fro of the first makes weary hands and feet,—that the making and mending of the second class is a constant weariness,—that the number and variety of the demands on the third is bewildering.

But let us reason together. Some one says, "I have no time to read even my Bible." *Surely* there is no foreign missionary worker in our Auxiliaries or Bands who does not read her Bible! There are spare moments on the Sabbath, if on no other day, and what a precious time it might be made to children for reading with mother or elder sister the news of the Kingdom! How many of us waste precious time reading that which does us no spiritual good! We read magazines merely for the stories, or the town and county paper for tidbits of news and gossip, but we are *not* interested in the news of our Father's kingdom. Is this as it should be? Can we not spare time from an extra rub to the furniture, or polish to the silver, or decoration to the dress? We remember being told by a returned missionary of a friend who had been staying with a prominent leader in missionary work. She watched her hostess for a day or two washing and polishing her silver service three times after each morning meal. Then she appealed to her if she was not wasting the Lord's time as well as her own in doing superfluous work? This good woman had never thought of it in that light and mended her ways from that time. Do you see the point, dear workers?

We are children of a King whose glory is destined to cover the whole earth; shall we not desire to know what is being done to bring it about? Shall we not turn a new leaf and henceforth read some, at least, of that which will make us intelligent, interested workers in the household of faith? Which shall it be —duty, or indolent self-gratification?

"Ye are not your own; ye are bought with a price," therefore "glorify Him in body and spirits (minds) which are His."

M. J. A.

BOOKS RECEIVED.

Our Life Among the Iroquois Indians. By Mrs. Harriet S. Caswell. (Congregational Sunday School and Publishing Society, Boston and Chicago.) Pp. 323. Price $1.50.

It has been a primary object of the author to pay a just tribute to her revered friends Rev. and Mrs. Asher Wright, for more than fifty years beloved and devoted missionaries among the Seneca Indians in New York State. She has also wished "to throw a side light upon the history and character of a fast vanishing race." These objects are more than fulfilled in this interesting volume, and we have given us, besides, a graphic picture of life in the mission and the power of the gospel upon the hearts alike of orphan waifs whom Mrs. Wright cherished, and upon savages like Moses Crow and Mother Destroytown. Mrs. Caswell was herself for seventeen years a missionary in this field and her reminiscences read like a fresh experience of to-day. Few missions have been so fortunate in their chronicler. Its many friends among our readers will give a warm welcome to this book and certain of them, especially, who have but lately been writing to us for information about this very mission, are gladly referred to Mrs. Caswell s timely and satisfactory answer to their inquiries.

The Story of the Life of Mackay of Uganda told for Boys. By his sister. (A. C. Armstrong and Son.) Pp. 338. Price $1.50.

This is by no means the biography for adults which appeared last year, and those who have read most about Mackay before, have the delight of another book full of what is practically new. The biographer has permitted more freedom to her pen than in the earlier volume and has thrown the light of happy childhood across the fascinating first chapters. It is a book for boys to sit up nights to finish. As an inspiring record, whether of a dauntless, true man, or, of one of the most remarkable of modern missions, or, as history-making in Africa, it deserves to be in every Sunday-school library and a gift to thousands of boys and girls next Christmas.

Carrying the Lamp. The Story of the Foreign Mission of the Women of the Church of Scotland. By Helen C. Reid. (Ladies' Association, 22 Queen St., Edinburgh, Scotland.) Paper cover. By post, sevenpence.

This illustrated booklet sets forth a good outline of those missions in India and Africa which are under the auspices indicated by the title.

A map (not book.) Cloth. Price $1.25.

Miss Mary Burt of Springfield, Ohio, informs us that she has prepared a map of Japan and Korea, similar in size and style to that of China which she published some time ago. This new map promises to represent the mission stations of all societies in these countries and statistical tables printed on the margin, regarding each mission.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' Meeting first Tuesday of the month, at 11.30 A.M., and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

SEPTEMBER has a lesson all ready for us which, if well learned, will tell on our progress steadily up to April next, and who knows how far beyond? It is *work after play;* buckle on the missionary armor before the world's silken girdles and tightening chains are so adjusted that the breast-plate of faith and love and the gospel sandals do not fit. To those who have stayed at home and by faithful continuance in well-doing have stayed up our hands and kept our treasury from summer drouth, the message is,—"Well done; be not weary but go from strength to strength and see the salvation of God": to those who have been resting from active missionary work for a time, it is,—"Take it up quickly; with all else that you have to do this fall give it a foremost place. Do the first thing and the next which offers; do it with prayer. Look for the 'fall letter' which will soon be sent to be read in the hearing of every member of our Society. Read it and heed it. Keep your eye on our treasurer's report in *Woman's Work* every month and see to it that we fall not behind this year." This is the September lesson as we interpret it. *J. M. T.*

MRS. J. L. SCOTT, for the last fifteen years the honored and beloved principal of Woodstock School, in the Himalaya Mountains, India, has been called to her rest. Her health had been failing for some time, and she had been with great regret anticipating the necessity of laying down her work. Now she has indeed laid it down, but the regret, the anxiety, the pain, are all lost in the rest and joy into which she has entered. It is a source of great satisfaction to the friends of the school that a successor to Mrs. Scott had already been appointed and is preparing to go out in the autumn.

AT our June prayer-meeting we had the pleasure of greeting Miss Peabody, whose name will always be associated with the Western Female Seminary Oxford, O. From her large experience which has helped in the development and preparation of many missionary workers and from the observation of missionary life and work, for which a year's residence in Japan has recently given her opportunity, she spoke helpful words as to the high standard of qualification necessary for the greatest usefulness on mission fields, and gave pleasant testimony to the faithfulness and success of some in whom we have a special interest.

THE children of our whole Church are invited to help build a new Home this year for the Chinese girls in San Francisco and Band leaders will no doubt hold themselves responsible to enlist their Bands to share both in gifts and in earnest loving prayer for a blessing on this work of the children. But are there not boys and girls not yet enrolled in the missionary army who will

find in this call an inducement to enlist in the service? How many new Bands shall we have to help raise the $6,000 for the Chinese Home?

SOCIETIES and Bands needing missionary speakers will please address Mrs. Wm. Watters, and those needing information concerning boxes for the foreign field will address Mrs. J. A. Bogardus.

IF the person who borrowed from Room 25 the map of China, prepared by Miss Burt, will kindly return it she will confer a favor. The name of the borrower was not recorded and we have no means of tracing it.

COPIED letters may be had from Mrs. Ladd, Barranquilla, Mrs. Caldwell, Bogota, Mrs. De Heer, Benita. Do not forget to send postage.

SPECIAL attention is called to the notice of the new map of Japan and Korea given elsewhere.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A.M. Visitors welcome.

ONE of the pleasantest hours at Room 48 this summer was made so by the presence of Dr. and Mrs. Bliss of Beirût. Illustrating the worth of intercession as Orientals look at it, he told of a young Syrian he met in New York, who, talking with him upon the street, said: "I intend to write to my mother in Beirût to call on your daughter there, and ask her to write to you and ask you to use your influence to obtain work for me here." After thirty-seven years of missionary life, Dr. Bliss says "The way to preach Christ is to preach Christ, and let the errors take care of themselves. I don't want to preach my doubts, but my convictions."

MRS. MARION E. BEALL (Mary E. Cochrane), whose name was first linked with that of Mexico in '79, when she joined her sister to care for the Monterey school, and who did her work there and in San Luis Potosi with love, has now returned with sad regrets from her chosen field, but hopes in her Indiana home to still find ways of serving the beloved cause.

A YOUNG Chicagoan who lately returned from a journey around the world, was so moved by what she had seen of missions that she resolved to "call on every girl in the church, who is not yet a member of the missionary society, and ask her why she is not."

A BAND leader in the Far West who has many hours of sadness because of the lack of schools, the Sabbath-breaking and the neglect of religion, finds an idea of a band that is as droll as the ragged school-boy's definition of a down bed—"a bed on the floor." "The last time the mission band met, a little Episcopal girl from the country, visiting a friend here, attended the meeting. She went to the door several times and looked out. I supposed she was looking for her mother to come and take her home. When the meeting was over she said: 'Susie, you said the mission band was to be there. I kept watching for it and I did not see it at all.' A little boy came up after the meeting and said: 'Mrs. ———, you said the mission band was to be here this afternoon. Why did it not come?' Poor children, a 'band' to them could be composed of nothing but musical instruments."

LIKE the theological students of Manitoba College, who will study through the summer that they may be more free to preach in that vast and needy field during the winter, Room 48 has a "summer session." Many who attend the Friday morning meetings during the rest of the year are then absent; but among those who can come at that season and no other, are some of our most welcome guests.

Dr. Anna Larson, whose cheerful face makes any meeting bright, was one of these; also Miss Victoria C. Arbuckle, who was with us frequently while attending Mr. Moody's Bible Institute, before she sailed for Korea. Rev. and Mrs. S. F. Moore of the same mission, her fellow passengers on the *Oceanic*, each found time for a greeting before they left. Miss Louisa A. Bäbè, too, in whom we who are her fellow townspeople especially rejoice, because she is a Chicago girl, was with us once before she sailed for Africa.

Not only the volunteers but the veterans have been here. True, Rev. and Mrs. B. C. Haworth and Rev. and Mrs. P. D. Bergen are very youthful veterans and they do not make a show of scars, but the woes of heathendom have burnt a brand upon their hearts which will make them foreign missionaries as long as they live, whether at home or abroad. The plea "dying so fast," thrills through their earnest tones, whatever their words may be. Some pastors, whether going to the Adirondacks or conventions, have not failed to stop on the way at this "place where prayer was wont to be made" and offer a petition and speak a word of cheer. Among them, this summer, was Rev. S. M. Johnson, pastor of the Twenty-third Avenue Church of Denver, who gave an account of their Midway Club, which we wish every band leader could have heard.

A LITTLE cash girl, having read the story of the Do Without Club, in the leaflet "How There came to be Eight," said to her teacher, "I was thinking that our class might form such a club. I tried doing without this week and saved fifteen cents." Our first quarter was one of sad deficiencies. How shall this second quarter end? Its last month is October, the time of that most joyful festival of the Jewish year, the Feast of Tabernacles. May there be not only such doing without on our part, but such doing that it shall be with us, also, a season of silver trumpets.

LISTS of our own publications and those which we have for sale, also copies of our Annual Reports, from the Tenth to the Twenty-first inclusive, will be gladly sent to any who will send postage for same (4 cents per volume)

to The W. P. B. M., Room 48 McCormick Block, Chicago.

NEW LEAFLETS — "Concerning Women's Missionary Societies," price, each, 3 cents; dozen, 25 cents. "Refusals," price, each, 1 cent; dozen, 10 cents.

THE resignation of Mrs. Perine, President of Nebraska Presbyterial Society, was followed by the election to that office of Mrs. John Gordon, 1128 South Thirty-first St., Omaha, Neb.

From Northern New York.

WITH the return home from mountain and seashore of the workers, the work in the Societies and Bands, which with the warm weather is sometimes allowed to flag, should be pushed with vigor, if, at the end of our fiscal year, we are to come up to Saratoga, not only with no deficit, but with an increase over last year.

A MOST excellent suggestion came from the Chairman of the Publication Committee in her report at Amsterdam, which we trust will be acted upon. That instead of sitting down and bemoaning the fact that too few of the women in our churches are interested in our mission work, we should enclose an extra subscription to 53 Fifth Avenue with the name of one of the uninterested sisters, to whom *Woman's Work for Woman* could be sent. We are confident that such an investment would be an effective remedy for this indifference.

ARE the former members of our Bands who have become absorbed into the Y. P. S. C. E. doing all they can to interest the Society in foreign missions? Some few Societies within our bounds have taken up the work; surely, a little personal work on the part of those who profess to be interested would increase the number. Special objects are provided for Christian Endeavor Societies.

AT this writing it is probable that a fall meeting will be held some time in October. Full particulars will be given later. It is not, however, too early to plan to be in attendance. This semi-annual is held especially to stimulate interest and there should be as large an attendance as possible.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

WHEN September comes we rally our forces and turn toward the serious work of the year. What are our aims? What are our hopes?

We aim at $12,000 to be given by the women and young people of our territory this year for foreign missions. We want 1,000 subscribers for *Woman's Work* and 3,000 for *Children's Work*. If each of us in her place improves faithfully every opportunity set before her shall we not accomplish these things?

We hope — oh, so earnestly! — for a quickening of missionary zeal and intelligence, for a new consecration, for a truer self-denial. "May these things be!"

IN unison with the Foreign Board at 53 Fifth Avenue, N.Y., we have decided upon a vigorous campaign in our Christian Endeavor Societies and Sabbath-schools. Our object is to develop a permanent, intelligent interest in foreign missions among our young people and to secure their loyal support and systematic gifts for the great work set before us. A circular has been sent out from 53 Fifth Avenue which we trust will be read and thoughtfully pondered by all officers of Christian Endeavor Societies and Sabbath-schools. An additional appeal will be sent from 1107 Olive Street in the early autumn. Any inquiries will be cheerfully responded to by Miss A. M. Carkener, Secretary for Christian Endeavor Societies.

MISS COLE returns to Bangkok and Miss Palmer goes to Western Japan. Miss Clarke, appointed to Teheran, Persia, will be detained from sailing some time, because of cholera in eastern ports. We again remind Auxiliaries that the salaries of Miss Palmer and Miss Clarke have not yet been assumed.

From San Francisco.

Board Meeting, first Monday of each month, at 933 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

IN the next issue of *Woman's Work* we hope to give some definite information to those who are interested in our General Assembly's missionary for Korea. The young lady was in the Portland Church the day of our meeting and has since offered herself to the Board for Korea.

WE are all looking forward with pleasure to the coming of Miss Nassau's friend who is to sail from here for Chieng Mai, Laos. The members of the California Nassau Band are scattered far and wide, but all are doing good work wherever they go.

WE expect to have some work done by our blind Chinese girl, Chin Mui, on exhibition in the Woman's Department at the World's Fair. —*Mrs. P. D. Browne.*

MISS DEBORAH EASTON, 933 Sacramento Street, San Francisco, is the Treasurer for our New Home Building Fund. All outside gifts for this building should be sent to her. All money for the children's work pledge should be sent through the regular channels.

FROM Los Angeles Presbyterial Society we have the following cheering news: "Mrs. Chapin and Mrs. Newell are now making a missionary tour among the churches in the southern part of Presbytery. The secretaries of the Auxiliaries they have visited all write of the wonderful stimulus these visits have been to those who attended the meetings, so we are convinced

that the experiment of this missionary touring is most successful. We hope that this decennial year of our Presbyterial Society will be one of greater interest and greater gifts than we have ever enjoyed. One secretary writes that they have adopted the plan of holding meetings at the houses of different members and at the close, serving lunch consisting of 'one edible and one beverage,' and that this arrangement has resulted in increased attendance."

"I WENT with Mrs. Herriott, yesterday afternoon, to the Chinese Kindergarten in Los Angeles. We found in one of the homes or rooms that we passed by the way, two women crying together. One said she had to go to San Francisco that afternoon, she supposed she was sold. She said she would try to go to Miss Culbertson and wanted a letter to her. It is perfectly pitiful to see these poor creatures needing so much, and yet feel perfectly powerless to help them."

A. C. Dimmick, Presbyterial Secretary.

MRS. STOCKING, who was in Persia so many years ago and has been living in California for some time, passed away in July. All who attended our last annual meeting will remember this aged missionary as she led the "Hour with Missionaries" by repeating the Lord's prayer in Syriac, her daughter and granddaughters following by a song in the same language.

NEW AUXILIARIES AND BANDS.

PENNSYLVANIA.
Allegheny, 1st Ch., Gleaners.
Kennet Square, Golden Rule Bd.
Kingston, S.C.E.
Middletown, Earnest Workers.
Middletown, Perserverance.
Newton, Hamilton.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from July 1, 1892.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Baltimore, 1st, S.S., 100; 2d Ch., 32.18, Willing Hearts, 23.35; Waverly, 10; Baltimore, Mrs. J. B. M. Bristor, 70, 235.53

CARLISLE. — Carlisle, 2d, 34; Chambersburg, Falling Spring, 55.01, Y. L. B., 34; Dillsburg, 14; Gettysburg, Miss McPherson, 50; Harrisburg, Market Sq., 150.75, S. S., senior dep't, 49.21, Junior S. C. E., 10, Chinese Class, 25, Mrs. S. J. McCarrell, 50, 499.77

CATAWBA.—Concord, S. S. class of women, 8.40

CHILLICOTHE.—Bloomingburg, 7; Bourneville, 2; Chillicothe, 1st, 19.60, Earnest Workers, 10; Chillicothe, 3d, 5.95; Concord, 8; Greenfield, 20.50; Hillsboro', 25; Mt. Pleasant, 5; North Fork, 4.88; Pisgah, 7.50; Union (th off., 6.32), 8.87; Wash'n C. H., 2.80; Wilkesville, 5; Wilmington, 7.79, 139.89

DAYTON. — Fletcher, 5; Middletown, 10; Piqua, 21; Reiley, 2.50; Springfield, 2d, 28, S.S., 25; Springfield, 3d, 3.25; Troy, 2d Soc., 15; Xenia, 14, 123.75

ELIZABETH.—Elizabeth, Ass'n, 125, 1st ch., Mary Morrison Bd., 40, Westminster Bd., 30; Liberty Corner, 10; Perth Amboy, 13.65; Plainfield, Ass'n, 98.16; Roselle (th. off., 2.75), 27.03; Westfield, 37.50; Woodbridge, 25, 406.34

JERSEY CITY. — Arlington, 15; Hackensack, 5; Jersey City, 1st, Steady Gleaners, 10; Jersey City, Claremont, 15; Newfoundland, 15; Rutherford, 18.92, 78.92

KINGSTON.—Chattanooga, 2d, Sunbeams, 15.00

KITTANNING.—Apollo, 31.85, Hopeful Bd., 4.09, Faithful Workers, 1.56; E. Union, 3.85; Ebenezer, 35; Gilgal, 6; Indiana, 100; Leechburg, S.S., 10; Saltsburg, 30; W. Lebanon, 5.50, 227.85

LACKAWANNA. — Athens, 18.75, Willing Workers, 3.65; Carbondale, 12; Honesdale, 45; Montrose, C.E., 5; Orwell, 4.50; Plymouth, 19.45; Pittston, 1st, 26.44, Bethel Bd, 5, Bible cl. No. 2, 12; Scranton, 1st, 75, Juv. Ass'n, 125; Scranton, 2d, 25; Scranton, Providence Guild, 25; Scranton, Washburn St., 14.55; Towanda, 50; Troy, 23, Birthday Bd., 6.25; West Pittston, 36, Y.P.B., 10.50; Wilkes-Barré, 1st, 100, 642.09

MORRIS AND ORANGE.—Boonton, 50; E. Orange, 1st, 70; Orange, 1st, 125; Orange, 2d, 100; Orange, Central, 200; S. Orange, 1st, Y.L.B., 30, 575.00

NEWARK.—Bloomfield, 1st, 255; Bloomfield, Westminster S.S., 128.05; Montclair, 1st, 90, Y.L.S., 75; Montclair, Trinity, 100; Newark, 1st, 141, Stearns Mem. Bd., 100, Adult B.C., 15, S.S., 30; 2d, S.S., 29.16; 3d, 84.20, S.S., 140, S.C.E., 15, Mrs. Douglass, 15; 6th, Bd., 5, Inf. cl., 15; Calvary, 35; High St., 50.73, Fanny Meeker Bd., 20; Roseville, 30; S. Park, 100; Col. an. meeting, 42.68 (1,515.82 less 92 retained for expenses), 1,423.82

NEW BRUNSWICK.—Bound Brook, 12; Flemington, 31.02; Milford, S.C.E., 5; New Brunswick, 1st, 25, Y.L.B., 25; Pennington, 16.81; Trenton, 1st, 200, Golden Hour Circle, 25, Chinese Class, 16; Trenton, 4th, 150, Bal. from entertainment fund, 32.27, Y.L.S., 18; Trenton, Prospect St., 30, Bd., 21.80, 607.90

NEWTON.—Belvidere, 1st, 40, Willing Workers, 32; Belvidere, 2d, 31.25, Paul Bd., 25; Musconetcong Valley, 3.25; Newton, 1; Phillipsburg, 1st, 25; Phillipsburg, Westminster, 11; Stewartsville, 12.50; Wantage, 1st, 5.51, 186.51

PITTSBURG AND ALLEG. COM.—Alleg., 1st, 120; McClure Ave., 20.95; North, 36.75, S.S., 100; Avalon, Workers for Jesus, 8; Bakerstown, 28.25; Emsworth, 8.80; Fairview, 10; Glenshaw (th. off., 4.50), 26.50, Hannah Shaw Bd., 16; Hoboken, 3, Missionary Chips, 2; McDonald, 28.85; Mt. Carmel, 15; Pittsburg, 1st, 75; East Liberty, 215.30, Little Helpers, 2.69, Happer Bd., 6; Highland, 9; Homewood Ave., Jewels, 19.60; Lawrenceville, 20; Park Ave., 13.55; Point Breeze, 23.25; Rochester, McCauley Bd., 6; Sewickley, 47.91; Sharpsburg, 23.25, 885.65

PORTSMOUTH.—Georgetown, Mrs. Van Dyke, 2; Ironton, Y.L.S., 24.28; Jackson, 5; Johnston, 2.75; Manchester, Harbor Lights, 7.06; Portsmouth, 1st, 20.68, Beacon Lights, 15.74, Little Bankers, 1.75; Sandy Springs, 8; Winchester, King's Children, 5, 92.26

REDSTONE.—Belle Vernon, 14.55; Connellsville, Y.L.C., 47; Scottdale, Ezbon Circle, 4.30; West Newton, Martha Robinson Bd., 3.50, 69.35

WASHINGTON.—Burgettstown, 27.75, Mrs. Patterson, 5.55; Claysville, 5; Forks of Wheeling, Excelsior Bd., 5; Mill Creek, S.S., 18.50; Mt. Pleasant, Mrs. Herron, 1; Upper Buffalo, China Bd., 1.95, Mary Shaw Bd., 3.45; Washington, 1st, 82.15, Cornes Bd., 25, S.S., 5, three classes, 97.99, Boys' cl., 12.47, Inf. sch., 31.95; W. Alexander, 75; W. Liberty, Union S.S., 3.60; Wheeling, 1st, Boys' Club, 25.68, Sidney Ott Bd., 23.50, 450.54

WELLSBORO'.—Covington, 6.00

WEST JERSEY.—Bridgeton, 2d, 50.68; Camden, 1st, 27.13; Wenonah, Forget-me-not Bd., 35, 112.81

WESTMINSTER.—Centre, 6.25; Lancaster, 55; Leacock, 30; Middle Octorara, Bd., 18; Slate Ridge, 15; York, Westminster, 20, 144.25

WOOSTER.—Apple Creek, 8.50; Bellville, 6; Hopewell, Holcomb Bd., 15; Jackson, 3; Mansfield, 10; Millersburg, 15; Savannah, Pearl Seekers, 5.85; Wayne, 5.10; Wooster, 1st, 15, Y.L.B., 15; Wooster, Westminster (th. off., 10), 49.05, 147.50

ZANESVILLE.—Coshocton, 12; Duncan's Falls, Ada Gault Bd., 1.05; Jefferson, 7; Mt. Pleasant, 3.75; Mt. Vernon, 12.50, Legacy, Miss Louisa Reeves, dec'd, 75; Norwich, 17.85; Roseville, 7; Utica, 26.44; Zanesville, 1st, 10; Zanesville, Putnam, Inf. sch., 7.80; Zanesville, 2d, Y.L.B., 15, 195.39

MISCELLANEOUS.—Colorado, a friend, 2; New Brunswick, N. J., Nathan, Clarence and Harris Benedict, 1; Phila., a friend, 10; Princeton, N. J., "sacred money," 1.17; Urbana, O., Miss S. E. Cavilier, 10; Interest on investment, 45.05, 69.22

Total for July, 1892,	$7,343.74
Total since May 1, 1892,	12,816.69

The amount credited to Kittanning Pby. in the Annual Report should have been $2,173.70. "West Lebanon, 5," was also omitted in acknowledging receipts in July *Woman's Work*. A box has been sent to Sidon Sem. by Aux. Soc., Gettysburg, Pa., valued at $30.

MRS. JULIA M. FISHBURN, *Treas.*,
1334 Chestnut St., Philadelphia.

Aug. 1, 1892.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to July 20, 1892.

ALTON.—Alton, 13.65; Belleville, 7.62; Carlinville, 23.25; E. St. Louis, 14.07; Hillsboro, 24; Litchfield, 18; Sugar Creek, 3.60; Raymond, 16.52; Rockwood, 2.50; (less Presb'l ex., 3.70), 119.51

BISMARCK.—Mandan, 12.00

BLOOMINGTON.—Bloomington, 2d, 125; El Paso, 2.62; Lexington, 15; Normal, 4.34; Onarga, 25, Y.P.M.S., 10; Selma, 5.12, 187.08

BOULDER.—Laramie, 10.00

CHICAGO.—Chicago, 2d, 341.75; 4th (less 200 for med. education, reported last month), 44.50; Ch. of the Covenant, 11.60, S.S., 50; 9th, 12; Lake Forest, "Widow," 40, Steady Streams, 9.45; S. Evanston, 32.43, 541.73

CHIPPEWA.—Eau Claire, 11.50; Hudson, 3.86; West Superior, 7.50, Earnest Workers, 20, 42.86

CRAWFORDSVILLE.—Oxford, 6.10

DENVER.—Miss Alice McKinley, 50.00

DES MOINES.—Des Moines, Central Ch., 37.50; Dexter, 12.50; E. Des Moines, 1st, 13.75; Indianola, 6.25; Olivet, 2.45; Winterset, 14.35, 86.80

DUBUQUE.—Dubuque, 2d, 24.25; Independence, 18.90; West Union, Willing Workers, 2.27, 45.42

DULUTH.—Duluth, 1st, 5, Boys' Bd., 15, Branch S.S., 25; Two Harbors, 2.50, S.S., 6.75, 54.25

FT. DODGE.—Dana, 7.26; Grand Junction, 7.28; Lake City, Children's C.E.S., 6.45, 20.99

FT. WAYNE.—Elkhart, 62.44; Lima, 14.50, 76.94

FREEPORT.—Freeport, 1st, 25; Galena, 1st, S.C.E., 19.90; Winnebago, 25, 69.90

HURON.—Fostoria, 13.79; Monroeville, 7.25; Norwalk, 13.38; Sandusky, 9.52; (less Presb'l ex., 1.31), 42.63

INDIANAPOLIS.—Indianapolis, 2d, Mr. Wm. S. Hubbard, 500.00

KALAMAZOO.—Allegan, S.C.E., 65 cts.; Buchanan, 10; Cassopolis, 2.86; Kalamazoo, 1st, 37; Paw Paw, 12.50; Richland, 7.88; Three Rivers, 7.10, 77.99

LAKE SUPERIOR.—Marquette, 50.00

LANSING.—Battle Creek, 27; Homer, Soc. No. 2, 1.73; Jackson, Bd., 25, 53.73

LIMA.—Middlepoint, 3.90; Ottawa, Mrs. Lois Dilworth, 11, 14.90

MADISON.—Madison, 30.45

MANKATO.—Blue Earth, 10; Delhi, 8.75; Mankato, Mrs. J. A. Willard, 27.50, 46.25

MATTOON.—Charleston, 5; Pana, 29.60; Shelbyville, 5; Vandalia, 17.50, 57.10

MONTANA.—Bozeman, 13.85, S.S., 31.25, Y.L.S., 5, 50.10

MONROE.—Adrian, 24.69; Coldwater, 20.40; Hillsdale, 17.50; Monroe, 22; Quincy, 3.50; Raisin, 2.50; Tecumseh, 25, S.S., 20, S.C.E., 15, 150.59

MUNCIE.—Jonesboro, 2.50; Marion, 10; Muncie, 14.25; New Hope Ch., 3.50; Noblesville, 4.80; Peru, 25; Union City, 2.50; Wabash, 20, 82.55

NEW ALBANY.—Corydon, 5; Madison, 12.50; New Albany, 3d, 50; Sharon Hill, 7.20, 74.70

NIOBRARA.—Hartington, 5.00

PEORIA.—Canton, 5.75; Elmira, 8.70, Temple Builders, 8.25; Elmwood, 5; Eureka, 2; Farmington, 5; Galesburg, 19; Green Valley, 7.50; Knoxville, 5.50; Lewistown, 36.05; Peoria, 1st, 30.85, E. R. Edwards Bd., 9.54, Little Lights, 2, S.C.E., 12, Y.L.M.S., 5; 2d, 19.90, S.C.E., 6.31; Calvary Ch., 6.50; Grace Ch., 9.90; Princeville, 25; Dunlop, Prospect Ch., 12.30; Vermont, 2; Yates City, 9.65, 253.70

PETOSKEY.—Boyne City, 52 cts.; Mackinaw City, 4.80, 5.32

PUEBLO.—Canon City, 8.10; Colorado Springs, 1st, Y.L.S., 11.70, Mrs. Dr. Nibley, 25, S.C.E., 22; Pueblo, La Mesa Ch., 40.50; Trinidad, 1st, 4.50, 111.80

RED RIVER.—Fergus Falls, S.C.E., 33.52

SAGINAW.—Bay City, Wight Bd., 6.44; Ithaca, S.C.E., 5.14; West Bay City, Westminster Ch., 31.31, 42.89

ST. PAUL.—Merriam Park, 6.82; Minneapolis, 1st, 24.10; Franklin Ave. Ch., 10; Shiloh Ch., 10.50, E. B. Caldwell Bd., 6.42; Stewart Memorial Ch., 13.43; Highland Park Ch., King's Messengers, 15; St. Cloud, 9; St. Croix Falls, 8.40; St. Paul, Arlington Hills Ch., 8; House of Hope Ch., 158; North Ch., Mrs. Ross Clarke, 125, 394.67

SCHUYLER.—Macomb, 5.50; Mount Sterling, Miss Mary E. Clark, 21.50; Perry, S.S., 2.75; Rushville, 6.55, 36.30

SPRINGFIELD.—Bates, 12.50; Chatham, 6.70; Decatur, Brier Bd., 3.75; Divernon, 10; Greenview, S.C.E., 7.50; Irish Grove Ch., S.C.E., 4.50; Jacksonville, Presb. Ch., 12.50; State St. Ch., 65.75; Westminster Ch., 45.60; Macon, 12.50; Mason City, 6.50; Petersburgh, 6.20; Pisgah Ch., 7.50; Springfield, 1st, 25, Y.L.S., 5, Busy Bees, 16; 2d, 12.50; 3d, 5, 265.00

VINCENNES.—Claiborne, 6.50; Evansville, Walnut St. Ch., 60; Vincennes, 6.20; Upper Indiana Ch., 6.97, 79.67

WHITEWATER.—Brookville, 3.75; College Corner, 3.55; Connersville, 10; Ebenezer Ch., 1.80; Greensburg, 68.30; Kingston, 10; Knightstown, 5; Lawrenceburg, 6; Richmond, 94.50; Rushville, 15; Shelbyville, 13.90, 231.80

WINONA.—Chatfield, 6.75; Owatonna, 6.25, 13.00

MISCELLANEOUS.—Baltimore, "I. H. N.," 2.50; Kilbourn City, Wis., interior sub. rebate, 1; Lake Forest, Ill., Miss J. L. Axtell, 50; Bellefontaine, O., 17; Buck Creek, 3; Bucyrus, 7; Crestline, 5.75; Forest, 8.50; Galion, 9.70, S. S., 3.30; Kenton, 37.05; Marseilles, 2; Spring Hills, 5, Y. L.S., 1; Urbana, 34.59; West Liberty, 4, 191.39

Total for month, $4,218.63
Total receipts since April 20, 6,928.22

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, July 20, 1892. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for July, 1892.

CAYUGA.—Auburn, 2d, 47.50; King's Ferry, a friend, 50; Weedsport, Memorial Bd., 40; "Cash," 150, 287.50

HUDSON.—Goshen, 50; Milford, Pa., 4.67; Nyack, 9.10; Port Jervis, 14.63, S.S., 20, 98.40

MORRIS AND ORANGE, N. J.—Morristown, South St., 150.00

NASSAU.—Astoria, 20.10; Hempstead, Miss. Bd., 15; Huntington, 1st, 15, Y.L.S., 15; 2d, 13; Jamaica, 100; Newtown, Miss. Bd., 25; Springfield, 10.55, 213.65

NEW YORK.—New York, Fourteenth St., 29.36; Spring St., Sunshine Bd., 30; West End, 25, 84.36

NIAGARA.—Albion, 16; Holley, 9; Knowlesville, 5; Lewiston, 5; Lockport, 1st, 50, King's Guards, 2.53; Medina, 6; Niagara Falls, 10.88, 104.41

OTSEGO.—Cherry Valley, 10; Cooperstown, 25; Delhi, 2d, 10.25; Oneonta, 8.75, 54.00

SYRACUSE.—Fulton, 20; Skaneateles, 50; Syracuse, Memorial, 5, 75.00

WESTCHESTER.—Dobbs Ferry, S.S., 25; Patterson, 5, 30.00

MISCELLANEOUS.—Mrs. Beebe's children, 5; a friend, 72, 77.00

Total, $1,174.32
Total since April 1, 1892, 9,801.79

Omitted in receipts for May: Mrs. H. J. Loomis, Passover off., 2.

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
53 Fifth Avenue, New York City.

BOXES SENT.

From New Rochelle, Waller Bd., to Mrs. Edward Newton, Lodiana, India; from Binghamton, Happy Helpers, to Ai Ai School, Tokyo, Japan; from North Sparta, Temple Workers, and from Brooklyn, Classon Ave. Ch., to Shinagawa School, Tokyo, Japan; from Rochester, Brick Ch., Y.L. Soc., to Westminster Hospital, Oroomiah, Persia; from Utica, Bethany Ch., to Mrs. Crossette, Wei Hien, China.

Receipts of the Woman's Occidental Board of Foreign Missions to July 22, 1892.

SACRAMENTO.—Colusa, 4.25; Sacramento, Westminster, 3, 7.25

SAN FRANCISCO.—Alameda, 1st, Y.P.S.C.E., 25; San Francisco, 1st, In His Name, 31.58; Trinity, Fidelia Soc., 9; Westminster, M.B. Faithful Workers, 2.20, Dr. Davies' Bible cl., 12.50, Misses Stump, 12.50, 92.78

STOCKTON.—Fresno, 11.50; Hickman, 1; Merced, 4.05; Stockton, 1st, 15.78; Woodbridge, 1, 33.33

$133.36
Previously acknowledged, 1,207.80
Total, $1,341.16

MRS. E. G. DENNISTON, *Treas.*,
933 Sacramento St., San Francisco, Cal.